

Christian Faith — and Life —

Combining the *ESSENTIALIST* and the *BIBLE CHAMPION*

Vol. 39

OCTOBER, 1933

No. 8

Features

The Time Element in Man's Making

Leander S. Keyser, M.A., D.D.

N. R. A. in Religion

A. Z. Conrad, Ph.D., D.D.

The Very Word of God

Bishop H. M. DuBose, D.D., LL.D.

Bishop Badley on Re-Thinking Missions

L. W. Munhall, M.A., D.D.

Christian Men

Harold Paul Sloan, D.D., LL.D.

Christianity vs. Liberalism

C. H. Buchanan, D.D.

Whose Son is He?

W. M. Young, D.D.



CHRISTIAN FAITH AND LIFE

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CONTENTS—OCTOBER, 1933

EDITORIAL

Our Magazine to be Continued— <i>Frank J. Boyer</i>	365
The Time Element in Man's Making — <i>Leander S. Keyser, M.A., D.D.</i>	368
N. R. A. in Religion— <i>A. Z. Conrad, Ph.D., D.D.</i>	371
The Very Word of God — <i>Bishop H. M. DuBose, D.D., LL.D.</i>	375
Bishop Badley on Re-Thinking Missions — <i>L. W. Munhall, M.A., D.D.</i>	377
Christian Men— <i>Harold Paul Sloan, D.D., LL.D.</i>	388
Some Pertinent Considerations— <i>H. W. Magoun, Ph.D.</i>	394
Comments on Topics of the Times — <i>Leander S. Keyser, M.A., D.D.</i>	395

THE SANCTUARY

Hope— <i>William H. Bates, D.D.</i>	404
Prophets of Hope.....	407
Peacemakers— <i>G. B. F. Hallock, D.D.</i>	408
The Beauty of Holiness.....	408
Members of God's Household.....	409
The Power that Changes Sorrows to Joy.....	409

CURRENT RELIGIOUS THOUGHT

Christianity vs. Liberalism— <i>C. H. Buchanan, D.D.</i> ...	410
Victory	414
The Question of a Dual Body— <i>W. M. Frysinger, D.D.</i>	415
Further Unrecognized Evidence of the Virgin Birth — <i>H. W. Magoun, Ph.D.</i>	418
Christian Perfection— <i>G. Louis Tufts, Ph.D.</i>	420
An S O S Appeal— <i>G. Louis Tufts, Ph.D.</i>	423
The Holy Spirit Led— <i>Edward D. Mallory</i>	423
Whose Son is He?— <i>W. M. Young, D.D.</i>	424
The Conquest of Canaan— <i>G. L. Young</i>	426
Spiritual Subtlety— <i>Samuel W. Tatnall</i>	428
Ecclesiastical Creeds or Revealed Facts? — <i>William Powick, D.D.</i>	430
Signs of Revival Among Students — <i>George T. B. Davis, D.D.</i>	432
Not Preaching Ourselves— <i>Pastor Carl Betz</i>	434
O Little Home at Bethany— <i>Josephine Rand</i>	435
The Cross in Christianity— <i>Charles Roads, D.D.</i>	436
Worldliness vs. Other-Worldliness — <i>John J. Blythe, M.A.</i>	437
Translating 2 Timothy 3:16,17— <i>James M. Gray, D.D.</i>	438

FOR YOUR SCRAP BOOK..... 440

THE LIBRARY TABLE

<i>Conducted by Professor Leander S. Keyser, M.A., D.D.</i>	
Reviews of Recent Books.....	444
Additional Literary Notes	449

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	-----

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Christian Faith and Life

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Volume 39

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Number 8

EDITORIAL

Our Magazine to Be Continued

TO many of our subscribers this number of our magazine will come as a surprise, and therefore an explanation is in order. When the July issue was mailed we had no other thought than that it would be the last number, and we were planning for credits for subscribers. We had never given a thought to the idea of changing our magazine from a monthly.



Frank J. Boyer

However, within two days after mailing the July issue, and every week-day since, the mail brought us letters from anxious subscribers, expressing the hope and prayer that a way might be found to continue the publication of CHRISTIAN FAITH AND LIFE. Quite a number of persons offered suggestions, and expressed a willingness to help out in modest ways.

We are deeply indebted to these friends. Perhaps we never actually real-

ized how dear this magazine was to them, and we must confess that we were deeply moved by their sincere and cordial letters.

Some of them urged us to change the magazine to a Quarterly; and several others to a Bi-Monthly or to reduce it in size to 32 pages—even without a cover, if need be. We determined to write to twenty-five of our subscribers to get their reaction to these suggestions. Two replied suggesting reducing to 32 pages or either of two other productions. Two suggested a Bi-Monthly, but were well satisfied with a Quarterly. All the others preferred a Quarterly, until a time should come when we could return to a Monthly.

After much thought and prayer, we felt that we were led to continue the publication of CHRISTIAN FAITH AND LIFE as a *Quarterly Magazine* for the time being. The price of Quarterlies is usually \$3.00; but CHRISTIAN FAITH AND LIFE will be continued at \$2.00. We expect to issue October, January and April numbers, each to contain 96 pages and cover instead of 64 pages and cover, as now, while the July number will contain at least 64 pages and cover.

The understanding now is that this first issue of Quarterly—October, November, December—will conclude this volume, and a complete Index will be included in this number. The January, February and March Quarterly will be issued in December.

Our friends will hardly appreciate the embarrassing position these economic conditions have brought upon us, and did not warrant us to complete this

volume in the usual way. When, on March 6, the president declared a bank holiday, it seems the universal thought among our friends was that that declaration excused them for not making payments to us! Yet we were required to meet our printer's bills! Let us be frank: The total receipts for March were less than \$15.00 and our printing bill more than 30 times \$15! Our total receipts from March 1 to July 31 were much less than we needed to pay the April printer's bill! Of course such a state of affairs could not continue, and we reluctantly made our announcement in July issue to suspend publication.

It seems to us that so many of our friends do not appreciate what their renewal—their \$2.00—means to us. We must *depend* altogether on these \$2.00 *renewals*! It is true that if only one person owed us \$2.00 it would give us little concern. But when 500 subscribers have the same thought that \$2.00 was not a matter to bother it means that we will be short at the end of the month just \$1,000.00, and that just “natchery” does give us grave concern!

We now appeal to all our subscribers to be loyal to the magazine, and to give us their support in these perilous times. We suggest the following ways in which this may be done:

1. By renewing your subscriptions as promptly as possible after the receipt of the expiration notice.

2. By securing *New Subscriptions*—even if only one. Your friends will thank you for your thoughtfulness. But please make sure to ask them to permit *you* to send in their subscription, for your friends might forget!

3. By subscribing yourself for some friend or friends. We have had a number of letters telling us that they *happened to see* our magazine on the library table of a friend—it was not brought to their attention! These friends will at least think of you, and likely thank you, every time they see or read the magazine.

4. By subscribing for self-sacrificing missionaries. Until about two years ago, more than ten per cent of our subscribers were of foreign lands, nearly all of them missionaries. The number is now reduced to about three per cent. Their income having been greatly reduced, one

after another was compelled to discontinue. How it grieved us when they told us how helpful the magazine was to them and with what reluctance they were parting with it! Let those who can do so help these needy missionaries. We will be glad to supply 100 names of missionaries who would esteem the magazine as a real boon. Cost of magazine to foreign countries is \$2.35. Such an investment will be like bread cast upon the waters!

5. By subscribing for libraries of colleges, universities and theological seminaries. Who can estimate the possibilities of such an investment? We have cordial letters from presidents and librarians of some of our very largest institutions of higher education assuring us that they welcome our magazine to their library tables. Students have also told us that they have been greatly helped by the articles appearing in our columns. Many of them have our magazine bound for permanent use.

Comparative Values

A single number of this magazine contains approximately 70,000 words, as compared with approximately 55,000, and 37,000 words, of two other valuable Religious Quarterlies. And our subscribers know the value of the words contained in this Quarterly.

The Outlook

We cannot help feeling that it is the people's *spiritual* depression that is the cause of our present-day troubles, and so the spiritual periodicals seem to suffer most. Between forty and fifty such periodicals, all of them faithful witnesses to the truth, were forced to suspend publication for lack of financial support. Dr. A. Z. Conrad gave the reason for this unfortunate condition when he wrote: “The world is wandering away from *Him*. The vision of Calvary has faded out of even a large section of the Christian church. A weak and sophistical ethic has been placed where once redemption held imperial sway.”

A GIFT

To all who will renew their subscription promptly, we will mail a copy of Dr. Biederwolf's brochure, “The Visible God: Was Jesus Human Before His

Incarnation?" Price 25c. Or, if our edition of this brochure should be exhausted when later renewals come in we shall mail another brochure of at least equal value. We will also send a copy of this book for each Gift Subscription to any one whom you designate. Please note that this offer applies to every subscription sent in—new or renewal.

Our Sincere Appreciation

It would take too much space to print even a sentiment taken from all the letters we have received since our July issue; but we can hardly keep from quoting brief sentences from a number of them; these are characteristic of all of them. All these made pledges of at least \$5.00 each.

Notwithstanding my disability—I am 96—I will be one . . . to pay . . . for the continuance of CHRISTIAN FAITH AND LIFE. How can I get along without it?—D.

Have just read your editorial with a heavy heart. I will add my mite. CHRISTIAN FAITH AND LIFE must not suspend publication. If only a sufficient number of hearts can be stirred!—M.

I am indeed sorry to think this publication should discontinue for lack of funds and hope enough Christians will come to the rescue to save it. I am enclosing . . . —L.

In addition, I will do my best to secure 10 new subscribers to the magazine. Surely there are enough friends to keep CHRISTIAN FAITH AND LIFE going. I cannot conceive of a greater loss to the cause of Christian truth than the cessation of your great monthly.—M.

I have just read your "Salutation" with tears in my heart. How can we allow such a magazine to discontinue its great usefulness? I know of none to take its place.—G.

I have been much troubled since receiving your July issue . . . It means too much to have it pass from existence. I cannot bear to think of losing it.—D.

It would be quite a loss, for CHRISTIAN FAITH AND LIFE is the best of its kind, and it is so much needed.—M.

It is unbelievable that so good a defender of the faith should have to go under.—F.

CHRISTIAN FAITH AND LIFE, and its predecessor, have for years been my greatest pleasure and comfort, and I feel sure nothing can take its place.—W.

These three years I have read this magazine with profit, and would look upon its passing as a real calamity.—F.

When I read your editorial, if it did not bring tears to my eyes, it did to my heart. It is my hope you may . . . Call on me for one of them at any time.—G.

Referring to the suggestion in your editorial, I will take . . . I should regret to see your publication discontinued.—B.

Would there be any chance to save CHRISTIAN FAITH AND LIFE if . . .? I don't see how we can let it go!—C.

Surely there are enough of us who thoroughly believe in the Christian Standards you have been upholding in all these years to . . . —H.

I should be sorry if a way cannot be found to keep CHRISTIAN FAITH AND LIFE in circulation.—C.

If a way can be found to continue, I will gladly . . . I subscribed when I graduated from the seminary. It has helped me greatly. At least you have helped one young man in his thinking about the truths of our religion.—C.

I take a great many periodicals, but I know nothing in America that can possibly take the place of your splendid magazine. I will be very glad to . . . Your work has been of inestimable value, and I hope the Lord is going to provide means to continue it.—S.

I truly hope that some one of means may realize the truly great privilege and opportunity to make it possible to continue this very fine magazine. The passing of it would be a distinct loss.—M.

It seems to me unthinkable that this magazine will be abandoned when the real facts are known.—C.

No publications have been more stabilizing for Christianity than have yours. You have rendered a noble service.—C.

. . . In case the magazine is continued I would like to give something for that purpose.—H.

I cannot think it right or wise that you should carry this task alone . . . I shall loyally cooperate with you; and would be happy to do the impossible for our enterprise in a financial way.—D.

I read your "Salutation," July number, with greater regret than I can express. Your magazines have for many years been a tower of strength to me. I cannot give up hope that some way may be found to continue. This is one of the times when I wish I had money to help! I know of no cause I would more willingly encourage.—P.

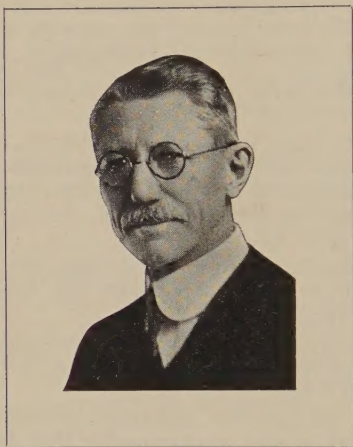
It seems almost impossible to think that there should not be interest enough to sustain so noble a witness.—L.

Many more such regrets and hopes might be copied here but these must suffice. We do not have words at our command to express our great appreciation for the many expressions of kindness and courage written in these letters to us: They hearten one under such, to us, almost distressing circumstances!—*Frank J. Boyer.*

The Time Element in Man's Making

DID God consume much time in the making of man? Accepting the Biblical account at its face-value, what does it clearly teach? What impression does it make on the mind of a person who reads without prejudice? Let us stop to analyze the inspired record.

In Gen. 1:27 we read (A. R.): "And God created man in His own image, in the image of God created He him; male and female created He them."



Dr. Leander S. Keyser

In this verse the verb "create" (Heb. *bara*) is repeated three times. And *bara* means to create outright; to bring something new into existence—something that had no prior existence. Where do we meet with this Hebrew verb the first time in the Bible? In the very first verse: "In the beginning God created (*bara*) the heavens and the earth." Surely this must mean creation *ex nihilo*. For the primordial material of the universe could not have had a previous existence. If you should say that there was prior material, the question would arise: "Whence did it come?" And so you would go back and back in an unending series—a proposition that is absurd.

Now if in Gen. 1:1 we have the statement of the creation of the primordial material of the universe in its unformed and empty state, what about the time element in its creation? Would God

have created it a little at a time? Why would He have spent myriads of years in creating that material when He could have created it all instantaneously? To our mind, it is almost unthinkable that God would have brought the original material of the cosmos into existence in a piecemeal method, one electron or atom at a time. It seems to be much more reasonable to believe that He simply said the word and it was done.

Now, if the verb *bara* means to create *ex nihilo* in the first verse of Gen. 1, then surely it must mean the same in verse 27, where the Biblical writer describes the origin of man and where he uses the verb three times. The verb *bara* does *not* mean to grow or develop or evolve. If the writer had wanted to express the thought of gradual development or growth by a more or less long-drawn process, he could have found plenty of Hebrew verbs to convey that idea, such as *dagah*, *gadal* and *tsamach* (as we have shown in several of our writings). However, He used none of those verbs, but selected the verb *bara*, which means to bring something new into existence. Therefore the Bible gives no countenance to the theory of man's gradual evolution. The whole *milieu*, as well as the text itself, seems to connote a direct and instantaneous act of divine creation.

Did we say "instantaneous"? Yes! Let us see. What part of man's being was created in the divine image? Surely his soul, or, in other words, his psychical being. It could not refer to man's physical nature, for God has no material body. Our Lord Himself said, "God is a Spirit." Therefore God's being must be made up of pure psychical essence or entity. It follows, then, that it was man's *mind* or *soul* that was created in the divine similitude. It is in his *spiritual* character that man is like God. His mind is of the same kind of essence as God, namely, psychical or spiritual essence. He also has mental powers that are like God's, only God is infinite while man is finite.

In the first chapter of the Bible the inspired writer did not stop to tell us

how man's body was formed and how his soul united with it, because he knew that he would complement his first statements by subsequent ones, so that the whole picture would be presented. The first and second chapters of Genesis are not contradictory, but complementary. What is omitted from one is supplied by the other—that is, of the truths which God wanted to reveal; the truths that are essential to human knowledge and well-being.

Let us now think our proposition through. If God, according to Gen. 1:26,27, created man's mind in His own image, is it reasonable to believe that He would have created it by a gradual process, and would have used up a long time in doing so? The human mind is an integer, and exists and functions as a whole; therefore it could not have been created piece by piece. You can think of the mind functioning in different ways as whole, but you cannot think of it as made up of fragments or pieces like a stone, or a block of wood, or any other material substance. Thus we conclude that man's mental being was created instantaneously. The Bible lends no countenance to the idea that man's mind was evolved gradually by a long-spun-out process. God spake and it was done.

In the next place, we must correlate Scripture with Scripture. Man is a dual being, composed of two entities, mind and body. How did he get his body? We must go to Gen. 2 to find the solution of that problem. And the solution is there. Read Gen. 2:7: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here we are told, not only how man's corporeal being was fashioned, but also how his soul, created in the divine image, was united with it—by the process of divine inbreathing. In this divine way man became what we know him to be today—a dual being, composed of mind and body, the two joined in a most intimate union, so that there is constant interaction between the two parts of his personality.

An analysis of Gen. 2:7 is instructive. What verb is used in depicting the process of making man's body? The Hebrew verb *yatsar*, which means to fashion, or, better, to *mould*, as a potter

moulds his clay into a beautiful vase. This verb does not mean to grow or develop. The writer might have used the verb *yatsa*, which means to grow; but no! he added the Hebrew letter *resh*, corresponding to our English letter *r*, making it *yatsar*, which means to mould. Thus our exegesis leads us to believe that man's body did not grow or evolve, but was directly moulded from the finest material of the soil.

But some one may say that the time God used in this act is not designated. No; but if God moulded man's body from the dust (*aphar*, finest part) of the ground, can we conceive of His spending millions of years to accomplish it? Try to think of His doing so. Try to imagine His working so long to mould one human body out of clay made from the soil. The very language of this wonderful verse (read it over again) connotes, we think, a direct and instantaneous act. We can readily imagine that God took a moment or even several minutes to mould man's body—but millions of years, no!

Those Biblical interpreters who hold that God used up a long time in fashioning man's body might as well go over to the evolution theory. What other reason can they have for prolonging the time? Is it not an effort to bend the Biblical record to that theory? For it is manifestly absurd to think that God would have spent much time in moulding man's body directly from the ground.

If man's body was evolved from lower forms of life, that would have been a process of development, not of moulding (*yatsar*). Moreover, it would not have been *man* who was taken from the dust, but the original *amoeba*. Try to think of harmonizing such a tedious and long-drawn process with the quick, crisp Biblical recital! That would be eisegesis, not exegesis. Where is there any proof, scientific or otherwise, that God made the first uni-celled creature out of dust? Besides, *amœbæ* reproduce only *amœbæ* today, not multi-celled offspring. Apes breed only apes today. We do not see apes, or any other kind of animals, advancing toward the human status today, but they always procreate "after their kind." If simians do not

move humanward today, why should they have done so in the remote past? They would have a better chance now than they had then. At the present time they have many human examples, and might even take lessons from the advocates of evolution! But they persist in remaining in their pristine state of pure simianism. This lone fact ought to convince people that evolution is impossible. That being so, it is not at all necessary to suppose that God spent much time in moulding clay into a human form.

It must not be thought that there is anything repulsive in the idea that God moulded a parcel of soil into a human body. There is nothing repelling in an artist moulding clean and pliant clay into a choice vessel. Indeed, it may be a work of the finest art, requiring special skill. Moreover, the soil which God had created was clean and beautiful soil. In the first chapter everything He made was called "good" again and again, and at the end the whole creation was called "very good" (*me-od tov*). It is also a well-known fact that all the food which we eat comes ultimately from the soil. We also know that the chemical constituents of the human body and those of the ground are practically the same. So the Biblical account of the fashioning of man's body seems to be based on scientific principles.

It is consistent, too, to believe that the first human body should have been formed directly in the Biblical way. It agrees with the whole analogy of faith. The Bible teaches that the soul of man is of supreme importance. It was created in the divine likeness. In several instances Christ spoke of its immortal character and value. "What shall it profit a man," He said, "to gain the whole world and lose his own soul?" Then it was reasonable for God, having created a rational soul in His own image, to fashion for it an earthly habitat suitable to its dignity and worth. For that reason, too, there shall be a resurrection of the body at the last day, so that the redeemed soul and the glorified body shall be companion-pieces forever in the restored and Edenized universe—in the "new heavens and the new earth, wherein dwelleth righteousness."

Had man been given an animal body, it would not have comported with the dignity and needs of his soul. Suppose man had been made to "go on all fours," how much civilization would have been possible? Some one has shown that, if man's hands had been constructed like the hands of the simians, he never could have developed anything but the simplest and crudest kinds of mechanical contrivances.

Thus we hold that it was meet and logical for God to give man just such a bodily organism as the Bible has described. And the more immediately He created man's mind, fashioned man's body, and brought them into vital conjunction, the more dignity and worth are conferred upon him as a son of God. The more congruous it was, too, for the eternal Son of God to assume a human body in the incarnation. The Biblical account of man's origin, accepted at its face-value, gives the *rationale* of his existence, and explains why he aspires after the highest ethical and spiritual values, and believes himself to be an immortal personality.—L. S. K.

Across Seas

Here are several letters from across the sea that ring true and we are pleased to let our friends read them.

I have just read, with deep sympathy, your "Salutation." C. F. & L. has always been a joy and help to me both under its later name and as the *Bible Champion*, and I am sorry indeed that its virile and valiant testimony to the Truth and against error should be suspended. I pray that the suspension may only be temporary and that ere long you shall again be to the front in the good fight of the Faith.—R. W. H.

CHRISTIAN FAITH AND LIFE has always appealed to me as a magazine—sound, true, scholarly and helpful. I am not in a position to subscribe a definite amount towards deficit, but I enclose a contribution toward present deficit.—M. B. L.

I hope you will be able to hold the fort and that you will not be forced to give up the magazine—it is too valuable to be allowed to die.—D. A. McC.

N. R. A. in Religion

THE United States is witnessing an experiment on a colossal scale looking to *economic recovery*. No slogan has so quickly gained currency as N. R. A. It is the rankest economic heresy for any commercial enterprise or any group of men to refuse prompt acceptance of the industrial *code* that is applied to each and every line of business. Pressure is being brought to bear in every direction to compel acquiescence in and co-operation with, the principles and program of the N. R. A. Not mere direction but *dictation* is witnessed in all departments of business.



Dr. A. Z. Conrad

The experiment is thoroughly socialistic. It is full of the spirit of *venture* and we are not saying that economic conditions have not warranted the tremendous hazard that is involved in this attempt to restore lost commercial prestige and recover our former industrial success. That something has been out of joint no one can question. Time will reveal the wisdom or the unwisdom of the attempt to accomplish by practical coercion what ought to have been possible through voluntary co-operation.

Conditions were ripe for the experiment. The enginery of industry was rusting away unused, while tens of thousands of people were worse than rusting away through enforced idleness. The nation had begun to eat away its own vitals in order to satisfy the hunger and

meet the common needs of masses of citizens unable to get remunerative employment. No matter how large the fortune it is only a question of time, if a man has to resort to the principal of his fortune for his every day expenses, when he will find himself bankrupt. No nation can long survive the policy of the *dole*, when its application becomes nearly universal.

It is not our purpose to discuss the wisdom of the present policy in the attempt at *national recovery*. We are perfectly sure that the disease that has been ruining our body social and politic is far deeper than a mere question of decline in trade and the disbursement of dividends.

Ever since the Great War the whole world has been morally on the toboggan and every observing and honest man must have noted the steady decline in moral principle in both the social and the business world.

Both the idle rich and the unemployed have gone pleasure mad. Hedonism has become the philosophy of all classes. Stated in plain language that means, "Let us eat, drink, and be merry, for tomorrow we die." It is absurd and un-Christian to decry all forms of pleasure. The world of nature is filled with opportunity to enjoy life. The most highly developed life must be, and is, a *joy-filled life*. But seeking pleasure for its own sake; living to gratify the senses; over-indulgence in the things designed by God to be used for our benefit and to satisfy a perfectly legitimate and normal desire, leads to satiety and not to satisfaction. The senses over-stimulated make insatiable demands for more and more *thrill*. Once abandon the quest for the best and inevitably life falls to low levels and animalism ultimately results.

That is just what has happened in the United States. Every form of self-indulgence has made its demands and the gratification of appetite has been the one great objective, commanding time and money, to the impoverishment of both soul and body. One single word tells the whole story. You see it on the Bill Boards; in the most conspicuous places; in the Public Press. It flaunts itself be-

fore you on the pages of every menu. You can rarely listen to a radio program without having it rush to your ears like a harsh discord; it invades every place of amusement. That word is "*beer*." It is not what it is in itself, but it is the exponent of a disease. It is symptomatic. It makes a bold declaration that *appetite is king*.

Just now America is living neither in her head nor in her heart, but in her stomach. No other *aspiration nor inhibition is in command of human forces, but appetite swamps the finer instincts*. It dulls the edge of our thinking and makes slaves of the multitude who follow the lead of the "Higher Ups," and sooner or later become a prey to their avarice and cupidity.

The mad scramble for wealth came near wrecking the whole nation. Wealth means power to gratify desire, hence all other considerations were ignored if only wealth might be quickly acquired. Business was neglected, honesty was forgotten, and we plunged down the abyss, and almost into the yawning chasm of national disaster. Hanging on to the out-reaching shoulder above the abyss, the one question asked on every hand has been, "How can we recover our former elevation?" To answer that we must study causes.

Our trouble is moral rather than economic. I have referred to the pleasure madness of the multitudes. I want to call attention to the fact that the *gambling mania* is a Satanic obsession. All the legislation of a century, seeking to eliminate the evils of gambling is gradually being thrown into the discard. Under the pretext of philanthropy an attempt is being made to remove every restriction and allow every kind of gambling to be practiced without restraint. Almost every social game has become the occasion of gambling. There is no microbe that gets under the skin whose destruction is surer or swifter than gambling. The drunkard and the drug fiend have a greater chance of recovery of character than the gambler.

The fact is the *war* was the wind from which we are reaping the whirlwind. Moral values were lost. The sense of sanctity of human life has simply vanished, so that with racketeers and gangsters the violation of the eighth

commandment means nothing. To kill a man seems to awaken no more horror than to kill a crawling worm. Human life is held so cheap, its sacrifice is not even considered, when money is in question.

It is a terrible arraignment of this Nation when no man of wealth possessed of a child dares to leave it unguarded. He lives in constant terror of the kidnapper. No nation can play fast and loose with God's commandments without coming at last to the point where every man lives in dread of all kinds of calamity.

Any *National Recovery Act* must first of all consider how we can recover a lost sense of *righteousness*. That is the "sine qua non" of all peace and progress.

We must *recover* the Gospel appraisalment of human life. We must *recover a sense of the sacredness of public office*. How can we expect men of high ideals to accept public office when as a people we wink at the most outrageous violations of every law of honesty? It is common knowledge that almost every public building, every new park, every franchise costs city or state from thirty to fifty per cent. more than it should, because of the graft attending the enterprise. The equipment of our schools with books, the erection of new school buildings, all mean that the treasury will be looted to whatever extent the public will stand for it. These are statements of plain, everyday facts known to every intelligent man or woman. It must be stopped at any cost before we can enjoy real *recovery*.

The question of recovery is much more a religious than a political question.

The time has come when judgment must begin at the house of God. The Church cannot shirk her obligation at this momentous hour when the whole world is struggling to destroy the serpent *depression* that is strangling industry and wrecking humanity.

First of all, we must *Recover the Bible as the Word of God*. We must recover it as the book of authority by which life is to be guided. Christian pulpits that have reduced the Bible to sifted tradition or unreliable folk lore, will have to accept the responsibility of the world's present moral slump. Peo-

ple follow religious leaders. The day was when the Bible spake with a note of authority to the masses. It must be restored to its place of commanding authority before business can recover and go on to greater achievements. If the Christian Church has only human opinion to present, she may as well close her buildings and go out of business. If our ethical theories have back of them only the wisdom of men, then *recovery* is a myth and a delusion. If once more we may speak positively and unequivocally "*thus saith the Lord*," then we have a basis for hope of better and brighter days. The one and only corrective of evil conditions is a return to the teachings of Jesus Christ, the Prophets and the Apostles.

We must *recover* the meaning of *law* and educate the people to the truth that only law-abiding peoples can possibly enjoy health, wealth, and happiness.

The injustice, the unfairness seen in our courts of law must give place to verdicts given without fear or favor. The poor man unable to secure eminent counsel ought to have a chance in our courts. Is it not possible for such a sense of *justice* to be developed that eminent counsel will not be required to reveal the innocence or guilt of persons on trial for misdemeanors or crime? A recovery of the sense of *justice* is a pre-eminent need in our courts of law today.

It ought not to be possible for guilty men, because of wealth or influence, to buy their way to acquittal. But it is, at the present time.

We must *recover* such a sense of physical sanctity as will make the present abhorrent conditions on many public bathing places impossible. One can have more respect for even the Nudist Cults than for the sham pretense of modesty which is seen in public watering places.

The Church must *recover* her Spiritual Ideals and she must recover such a *spiritual atmosphere* as shall make practical righteousness attractive. Say what we will, we will never in the world get back to industrial health until we get spiritual health.

Until we recover the Biblical estimate of *sin* we will never be able to arrest the Hell-bent multitudes who have been led to believe there is neither reward nor

retribution. Until we *recover* a wholesome fear of *judgment to come*, all is hopeless. Human nature is still human nature, it partakes of the Divine Nature through repentance and regeneration. Barnyard ethics and jungle brutality can have but one cure and that is the application of Gospel truth to the soul.

The gross inconsistencies of mankind has had no greater illustration than the frantic denunciations of Prohibition as a curtailment of personal liberty and a gross transgression of inherent human rights, though there was nothing in Prohibition to compare with the restrictions, restraints, and limitations imposed by N. R. A., while the very men and groups of men who howled like crazed wolves when Prohibition sought to withdraw the liquor curse and thus aid in universal sobriety and prosperity, now accept N. R. A. as a wise move.

More than anything else in the world this Country needs *Religious Awakening*. What we must have is Prophetic Vision, Pentecostal Zeal, and Puritan Piety. Felix did not tremble until Paul preached "righteousness and judgment to come." Just as long as the Church winks at violations of the Ten Commandments and, for the sake of expediency, participates in mild forms of gambling, and is too cowardly to attack evil in its gilded haunts, just so long will the downward trend continue.

So far as can be seen, the hard times have rather hardened than softened men's hearts. There has been no turning to the Lord as a result of the disappointments and material losses of the past three years. That is, after all, not what changes the lives of people. It is the persistent and faithful presentation of the whole counsel of God that at last awakens, arouses and secures action.

Sometimes Divine interventions have been required, with appalling disaster, to bring the world to its senses and stir the Church out of its lethargy. There comes a time in human history when "there is no remedy" and then, a Divine surgery on a colossal scale has wiped out the evils and annihilated the people who had become irresponsive to every appeal and beyond the reach of every remedy. Let us work and pray that no such calamity shall come upon this Nation. The only balm that will heal the

open sore of the world is "The Balm of Gilead." There is no physician who can diagnose the economic, social, and spiritual diseases of this hour and at the same time furnish the corrective that will bring wholeness and health, but the *Great Physician*, Jesus of Nazareth. "It is time to seek the Lord till He rain righteousness upon us."

Every Evangelical publication deserves the hearty support of the people of God. Preachers, Editors, and Authors have their opportunity in the crying needs of today. "Happy is the Nation whose God is *the Lord*." It is easy to accept the slogan "*We do our part*." But we must know what is our part and realize that we can do our part as Christians only when empowered and enlightened by *the Holy Spirit*.

The arm of the Church must be healed of its paralysis. The leadership of *the Holy Ghost* will alone guarantee permanent progress and full restoration. When we have truly *recovered* the joys of salvation and the Divine *urge* lead us to any sacrifice necessary to social and religious *salvation*, we may expect a stabilization of head and heart and such a progressive advance as we have never before experienced.

"We do our part." If we do, we will work untiringly for peace and prosperity. We will give cheer to the faint and to them who have lost heart we will bring cheerful assurance that God is on His Throne and a participant in every human enterprise looking to character perfection. We are not working in the dark. We hear Jesus once more say: "I am the Way, the Truth and the Light." He is sharing His wealth of love and joy and peace to each and every one who follows where He leads.

The compulsory co-operation demanded in the N. R. A. must have its counterpart in Churchly co-operation that will take the place of ecclesiastical and denominational competition. The disgraceful spectacle of community antagonisms arising from over-churched villages and unsupported churches must give place to sympathetic service, with but one thought, and that the spiritual well-being of all. Evangelical Christianity has the key to every barred and bolted door and the true solution for every economic problem of our day, and

every day. The *Gospel* is ageless and universally applicable. Our part is to *apply* the Gospel to the present day needs of humanity.

"Earth hath no sorrows that Heaven cannot heal."

"Our part" is to spread good cheer everywhere and present the remedy for every sort of depression.

When the Church of Jesus Christ really fulfills the implications of the slogan "*We do our part*," be sure Jesus Christ will do His part and the desert and waste places will blossom as the rose, and instead of the crushing burdens and the heart disappointments that are destroying mankind, we will see blessed release, full liberty, and glorious ascent to the sunlit summits of God.—A. Z. C.

The Bethlehem Manger

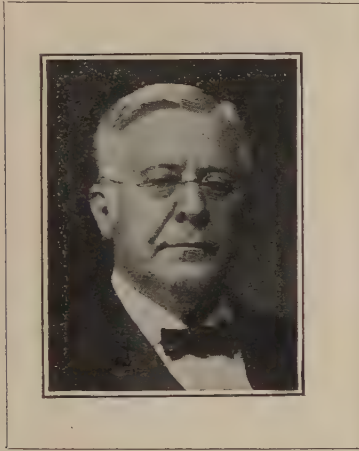
Matthew 2:10, 11

O wise men of the modern world, gather now to the Bethlehem manger, and look upon the Child Christ. Lift from your spirits the pall of loveless intellectualism, the despair of loveless thought, and learn the lesson which God would teach. Here is the most marvelous of mysteries: God loves the world and in the person of His Son has come to make His abode with us. Love always gives, and the gift is ever of itself. Selfishness seeks what you have: Love seeks only you.

The wise men saw the star; followed its guidance; found the Child; rejoiced with exceeding great joy; bowed their spirits before Him; offered gifts, the best they had; returned whence they had come, and are lost in silence. This once their lives touched His. They recognized and owned His kingship. Perhaps, in the evening of their life, they dreamed and talked together of the Bethlehem Babe and kindled their waning powers with the memory of what they had seen and felt. We do not know. But in this glad Christmas time we can gather at His feet and warm our chilled spirits by contemplation of His loveliness. Wherein those strange men from the far-away East were ignorant we know, and in our knowledge the giving of gifts takes on a new meaning and glory. If our joy is incomplete, it will be because we have withheld our gifts.—C. A. Eaton, D.D.

The Very Word of God

IT is fatal to faith in revelation to invidiously separate between the word and the spirit of the Scriptures. A distressed church, a disjointed social order and a generally saddened world are referable to individual and organized Bible misinterpretation, which means that our doctrines of faith, conscience and law too constantly have gone no further than the deadness of the letter.



Bishop H. M. DuBose

The written revelation is the very word of God, testified to by history, the fortunes of the church, and, as well, by a general consciousness which has moved entirely behind the records of secular and ecclesiastical life. This consciousness is the best current attestation to the written Word, and is the pledge of the final world conquest of the evangel. As the divine will has left us, we

can reach the spirit of the Word only through its letter. The spirit and the letter are, therefore, inseparable to faith and the mind of devout understanding. But, as we too well know, from distaining upon the past, a contrary judgment constantly has arisen in the turns of scholastic interpretation and criticism. In fact, the origin of a whole brood of inherited theological errors must be traced to this obsession.

A new and otherwise hopeful turn in continental European theology has developed reversion to the landmarks and tenets of a former irreproachable Bible loyalty, and has registered against the Nazi heresy in Germany; but seems to have carried forward with it an invidious theory of the, at first, spoken message of revelation and its final commitment to written language. The situation as regards this development already has been discussed in this magazine, with due appreciation of what the new movement may mean to orthodox theology, as to whose fundamentals a contest long has been going on; but with exceptions as to what is too plainly a lapsus in the view that prophets and apostles, in their respective canons, failed to get over into the written Word the full force of the burden or vision given them by the Holy Ghost. This theory has resulted in what is plainly an elemental error, and one of most dangerous entailment. The vastly increased chances of the success of this doctrinal revival, especially in Germany, through the certainty of its coming to grips with the spurious Hitler reformation, clothes it with extraordinary sig-

To the Methodist Ministers of the South

DEAR BRETHREN:—I am nominating to the Publisher a young minister in each of our Conferences in the South to represent CHRISTIAN FAITH AND LIFE at the sessions to be held in October, November and December. The need for a distinctly discussional and theological journal for our studies and pulpit work is felt by all. CHRISTIAN FAITH AND LIFE gives the necessary guarantee of sound orthodoxy and instant spirituality. I bespeak for it the subscriptions and cordial support of all my brethren of the Conferences.

Faithfully,

H. M. DuBOSE

nificance. The general religious mind should, therefore, be instructed to separate its tares from the wheat, and rightly relate the letter and spirit of revelation.

The above related considerations have led me to add a word or two to our editorial review of the Barthian system of theology which appeared in the March number of *CHRISTIAN FAITH AND LIFE*. Any view which argues a difference between the first given vision and the after written record of revelation is necessarily based on a fallacy. Under the old dispensation, as under the new, the Holy Ghost filled and permeated the minds and souls of the writers with charismatic power; that is, with a climaxing spiritual consciousness; and then created in their mentality such symbols and visions of the truth as that they apprehended in outline and relationship the substance of the message they were commissioned to deliver. This message, when spoken, while transcending the most eloquent and impassioned utterances of uninspired mastery, was, nevertheless, such as the emotional and intellectual qualities of the messenger supplied; hence the human characteristics and compositional peculiarities of the various parts of the written Word. But it is rationally and logically to be assumed that, whole and unimpaired, the message of revelation got over to the original hearers of it. In the same state of integrity it has reached all subsequent hearers and readers. No jot or tittle of the Spirit's communication necessary to the truth was lost in its translation from the consciousness of the messenger to the consciousness of his hearers and readers. This, of course, could be possible only on the basis of the aid of the Spirit in the transmission, as in the original inciting or giving of the vision. The same emotional and

mental phenomena which moved the faithful giver of the message must, in the measure of his personality, move the receiver of it. On this basis, those who today, in the Spirit, hear and read the written Word have created in them, by the selfsame Spirit, those conditions of consciousness and mentality that originally obtained with prophets and apostles.

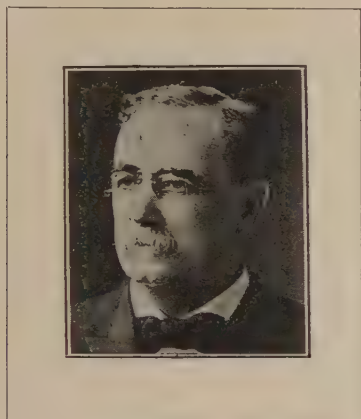
The Barthian theology limps in this stage of its unfolding. Its speculative treatment of the philosophy of the applied Word does not quadrate with its sound Christology, its orthodox experimentalism and its fine Lutheran loyalty and reverence throughout. The disposition to qualify the fulness of the letter of Scripture, as against its spirit and supposed hidden meaning, is not new. It goes back to the earliest Christian ages. It was pronounced in the Alexandrian school of Origen. To it the waxing mysticism of immediately succeeding centuries was largely due. One has only to trace the course of that movement to see how hurtful a recrudescence of it in our time would become; and this continental manifestation is not the only token of it in the life of the churches today. Retreats, quietistic expedients and other signs of apartness indicate a conviction that the naked Word needs a human emendation or help. The converse is true. The church and the world about it need an onset from the Word as it is written. The age upon which we are now entering, nay, into which we have been thrust by emergences most untoward, calls for a stalwart assessment of "the words spoken by the apostles of our Lord Jesus Christ," as also those which were uttered in the old dispensation by holy men as they were moved by the Holy Ghost.—*H. M. DuB.*

That Christmas Gift

Give yourself the satisfaction of a good deed and your friend or relative the benefit and delight of a paid subscription to *CHRISTIAN FAITH AND LIFE* for 1934. It is one of the few American magazines regularly summarized by the outstanding *British Religious Quarterly*. This indicates its quality. Give this magazine your boost and cooperate with us. Your friends need the guidance and stimulus that this magazine always brings with it. It is not too early to think of Christmas! Subscribe now! Thanks!

Bishop Badley on Re-Thinking Missions

IN a personal letter from Bishop Badley, he said that we might make any use of his pamphlet in any way we saw fit, and we find it so informing that we print it entire. The Bishop resides in India and is fully informed on the matters under discussion.



Dr. L. W. Munhall

The Bishop contrasts the Appraisal Commission's Report with the teachings of our Lord. He insists that the greatest danger to the Christian Church on the mission field in the present situation is to fail to have spiritual power enough to carry through the programme that the times demand—equally a menace to the Church at the home base, as to those who there seek to care for the missionary movement of the Church.

Dr. E. Stanley Jones, in a personal

letter to the Bishop under date April 1, writes: "I do not think that the missionary movement can be sustained on the philosophy underlying the first fifty-nine pages of the Report."

This statement is in agreement with what Dr. R. E. Speer and Dr. Mackay, and Dr. S. M. Zwemer, Mr. J. F. Edwards of Poona, and many others, have definitely stated. It is evident to any student of the present situation within the Church, that a worldly philosophy and unspiritual ideals are motivating much of the undertaking of the Church, both at home and on the mission fields, and there can be no escape from the consequences that must follow, unless, first of all, we acknowledge our mistakes and sins in this matter, and, then, experience the spiritual revival that will sweep out the devastating materialism and carnality from our hearts, and expel from our midst the pagan philosophy that seeks to substitute liturgy for life, formality for experience, social service for redemptive sacrifice, and an easy-going acquiescence for the rugged discipleship of the Christ who bids us take up our cross and follow Him.

The supreme need of our times is a spiritual revival. In all that we think and through all that we do today there is an undertone, a tacit understanding, an unspoken agreement that we are headed for failure, unless added spiritual power can come from the coming of the new life.—L. W. M.

Laymen Re-Thinking Theology

An Examination of Some Theological Views and Implications
of the Appraisal Commissions Report

BISHOP BRENTON THOBURN BADLEY, D.D., LL.D.

WHEN the Appraisal Commission prepared its Report of the missionary work in Asia, readers were surprised to find that the Appraisers had devoted all of Part I to an attempt to re-think and re-state the the-

ology underlying the foreign missionary enterprise of the Church. In view of the fact that this question had so recently received attention at the Jerusalem Conference in 1928, and again at the Herrnhut meeting in 1932, it was

wholly unnecessary on the part of the Commission. The natural conclusion to be drawn is that they desired to promulgate a theology different from that which was accepted by the members of those two great gatherings, and incorporated in their printed reports.

When we examine the theology of the Appraisers, we see that they have given us, at great length, an essentially different conception of the theology heretofore considered as underlying all missionary effort. The significance of this may not be readily grasped in a hasty reading, but if the theological implications of the book *Re-thinking Missions* be pushed to their legitimate conclusions, and the significant omissions be taken fully into account, we shall find that they indicate the emergence not only of a different type of "Missions," but also of an essentially different kind of Church.

After due deliberation, it may be said that if the theological views, the conceptions of Christianity and the objectives of the missionary task, as set forth in the Report of the Appraisal Commission, be accepted, we shall have replaced by something radically different much of what is characteristic of foreign missionary work as at present understood and as carried on during the past century. Not only will the message, objectives and methods of the foreign missionary endeavor be fundamentally changed, but the present missionary personnel will be replaced by a company of men and women with avowedly different purposes.

The direct and clearly intended emphasis of the Appraisers is on what "trained" men and women, with tact and wise methods, can accomplish on the level of human effort. The superhuman, supernatural, divine part of the missionary enterprise,—the convicting power of God's Holy Spirit in man's sinful heart, the bringing to birth of a "new creature" through conversion, the enduement from "on high" through a pentecostal experience, the power of prayer to change situations and achieve victory in the face of defeat, the faith that makes possible the otherwise "impossible," the wonder-working Christ, ever present through the indwelling of the Holy Spirit in the hearts of true

disciples,—these great truths of the spirit realm will all be pushed into the background. New Testament, Apostolic, Evangelical Christianity will be forgotten by those, who thus "re-think" missions by re-thinking their theology.

The Appraisers state that the most vital and central question relating to Missions is the matter of the missionary personnel. This is essentially true, and it is beyond question that one supreme aim of the Appraisers is to secure such a missionary personnel as will represent their spirit, carry out their ideas, follow their methods and seek their objectives. This, therefore, is the particular point at which the issues the Appraisers raise must be faced. On this we must join issue. *Nothing else matters much if we yield here.* This is what underlies the statement made by the chairman of the Appraisal Commission at the Hotel Roosevelt meeting,—"The Report will stand or fall on its theology." No apology is necessary for discussing what is considered as of supreme importance by the Appraisers themselves. This mission field will not refuse to accept this chairman's challenge.

The fact that the Commission of Appraisal devoted Part I of its Report to general religious principles, taking up such questions as our conception of God, the nature of the missionary undertaking, the message of Christianity, its relation to other religions, and the scope of its work, necessarily brought into prominence theological questions. The Commission took its stand for certain ideas, theories and principles, thus inviting discussion and opposition.

Moreover, it omitted matters of such outstanding theological import, as to render the Report still more unsatisfactory and dangerous. When the discussion developed, many belonging to the liberal school of thought deprecated it, and, being themselves satisfied with the "modernistic" trend of its theology, exhorted others to refrain from dispute, and leave out of consideration questions of "mere theology." Had the Appraisers omitted all reference to issues involving theological differences, opposition to their Report at this point would not have arisen. They would have been well advised to confine themselves to the

practical issues of policies and methods, but since they did not do so, the responsibility for the discussion aroused must rest on them.

It certainly is unthinkable that their theories and beliefs touching the person of Christ, the nature of Christianity, its message and relation to non-Christian faiths should pass unchallenged by those who have a right to speak, any more than particular recommendations touching practical aspects of the work should be left unopposed, merely because criticism and opposition thus aroused would be "unseemly," "disturbing" or "unfortunate."

Those who regret discussion on "matters of mere theology" would do well to remember what Dr. W. E. Hocking, chairman of the Commission, stated as to the fundamental importance of the theological views on which the Appraisal Commission based its recommendations. If the theological implications were regarded by him to be of such far-reaching import, he should have stated this at the very outset of his Foreword in the Report, and not at a "hotel meeting," the statements of which can by no means reach more than a fraction of the readers of the Report itself. What the public rightly is concerned with is the Report itself, of which additional printings continue to be made, long after the New York hotel meeting.

Dr. Hocking's emphasis on theology as related to a Report on the work of foreign missions, should be taken seriously. What we believe about God, His plan of salvation through Christ, the message of the Church to the world and other vital matters of our Faith, is not only germane but indispensable to the subject before us. The Report says, in Chapter I, "Of all changes in the world, a theological change will, of course, bear most directly upon the missionary motive." In the light of this clear statement let us consider several matters of cardinal importance.

"What Think Ye of Christ?"

This fundamental question Christ asked His disciples, and all men, of all ages, must answer it. Now what do the Appraisers think of Christ? We cannot take them individually, but must

take them collectively according to their own considered statements in their published Report. The Foreword to the Report contains this significant word: "When religious issues are clearly defined, they are the most important issues of human life." Because we agree with this, it is worthwhile to state the issues involved.

The Appraisers say, in the first chapter,—"Christianity refers its conception of God, of man and of religion to the teaching and life of Jesus." He is declared to be our teacher, example, companion and master. In Chapter V we find the statement that

He (Christ) exemplified His own teaching in life and death, and affords to all men who come to know Him the most transparent and accessible example of a life lived greatly through immediate union with God. Because this career was given wholly to manifesting the meaning of religion, and was carried through under the severest tests, it stands as a unique support to all who subsequently desire to carry out the same venture.

To many, the Report declares, Christ may be considered to be "in a unique sense the 'Son of God.' " Yet the Report is careful not to say at any point anything that could be taken surely to indicate that the deity (not mere divinity) of Christ was accepted by those who spoke for the Commission. In it all there is a definite avoidance of declaring the Lord Jesus Christ to be the *Redeemer* of mankind. We have a right to ask, and do definitely ask—*Where is the Cross of Christ in "Re-Thinking Missions"?* His "life" and "example" are emphasized, but nothing is said of His atoning death and glorious resurrection. He is said to be a "support" to those who "desire to carry out the same venture." The "same venture"? Who among us would venture to redeem a world!

How easy it would have been for the Commission to place itself beyond any doubt as to its recognition of the deity of Christ and His being the Saviour of the world, can be shown by quoting from the statement made by the Committee of the International Missionary Committee at Herrnhut so recently as July, 1932:

We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ. . . We re-

affirm our faith that the revelation of God in Christ is the only way of deliverance for mankind.

These two brief statements are worth more than all the theology that one can find in the first seventy-eight pages of the Appraisal Report; and one can only feel that the Commissioners did not say on this subject what the Committee at Herrnhut said, *because they wished to say something else*. What they did say is far from what the New Testament teaches us regarding Christ. There is no room in the Appraisal Report for such words of Christ as,—"I and the Father are one," "He that hath seen me hath seen the Father." It is not surprising that from all parts of the earth, where men and women have gone declaring that Jesus was God incarnate, that Christ is *the only way of deliverance for mankind*, there should be immediate and determined opposition to such teaching in a Report issued by Christians. Let the Appraisers harken to the question asked and answered by Dr. E. Stanley Jones at New York in March,—*"Has Christ, or has He not, the sovereign redemptive word? We think He has."*

The Holy Spirit

One finds it difficult to believe, that the Appraisal Commission discussed at such length (four chapters) the questions of the uniqueness of Christianity, its relation to other religions, its message to the world, and the scope of its missionary work, *without even once mentioning the Holy Spirit!** If it be claimed that the Commission certainly took the Holy Spirit "for granted," why did it not take God for granted, or Jesus Christ? Is it, indeed, possible to give any description of the uniqueness of Christianity or its message to the world without specific reference to the Person of the Holy Spirit? Could the book of the Acts of the Apostles have been written without reference to Him? Can the nature of the Church's enterprise be explained without Him?

This leads to a further question,—If the Holy Spirit be ignored, can the superhuman nature of the missionary task be understood or accepted? In such a

case would the need of a divine power, made possible through the indwelling of the Holy Spirit, be admitted? Certainly not, and this is apparent from a reading of the Report. One of the clearest impressions that one gets from reading the Report is that the work is to be done by men and women, carefully selected persons, "trained" missionaries, real "experts" with knowledge, culture, tact, and everything else that goes to make up a perfect human equipment. It is definitely stated that results of past decades of effort are disappointing and meagre because the "outlook" and "capacity" of the men and women who have done and are doing the work has been "limited." The "limited capacity" of Simon Peter, and the narrow "outlook" of Thomas or the two Sons of Zebedee, as well as the rest of Christ's disciples, would assuredly have disqualified them for their apostolic calling and labours in Christ's kingdom, if an Appraisal Commission could have had a determining word. Certain Jewish cultural and religious leaders of that day did discount them as "ignorant" and "unlearned."

The main consideration of Christ for His disciples, even after He had had them for three years under His direct teaching, was not that they should have a course under a Gamaliel or a Nicodemus, but that they should "tarry," "receive the Holy Spirit" and so be "clothed with power from on high." They could neither preach, teach nor testify until this experience had become vital in their lives.

Our need today, as it was of Judea in the time of our Lord, is not for "experts," (or "short-term experts," save the mark!) but for exponents of the "abiding life" and of Spirit-filled hearts. Missionaries otherwise endowed must fail of the supreme things. In such a day as this, when courage fails, resources dwindle, and accustomed supports no longer exist, only a spiritual undergirding is sufficient. It is impossible to have a Christian theology without the Holy Spirit.

The Nature of Christianity

According to the Appraisal Report, Christianity is but one expression, among all the great religions, of the faith of mankind. It brings nothing es-

* Except the passing reference, on page 181, merely to the difficulty of translating the term into the vernaculars.

entially new or different in the principles it emphasizes. Here is a key statement of the Appraisers:

It would be difficult to point out (in the Christian Faith) any one general principle which could surely be found nowhere else. It is a humiliating mistake for Christianity to contest priority or uniqueness in regard to these general ideas. . . . There is no property here; what is true belongs, in its nature, to the human mind everywhere. (Page 49.)

This opinion is fully in accord with another statement made by the Commissioners:

The final truth, whatever it may be, is the New Testament of every existing faith. We desire the triumph of that final truth: we need not prescribe the route. It appears probable that the advance toward that goal may be by way of the immediate strengthening of several of the present religions of Asia, Christian and non-Christian together (Chapter II).

Again, we have the novel idea, spoken with such unjustified confidence, and supposedly in behalf of the whole world-wide Christian Church:

Christianity is prepared, with the polytheistic faiths, to see God in varied aspects. . . . The names which now separate them (the world's religions) lose their divisive meaning; and there need be no loss of the historic thread of devotion which unites each to its own origins and inspirations.

In keeping with this idea of the

strengthening of several (we ask, why not *all*?) of the religions of Asia, we find the surprising statement that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia, (Page 33).

And so we are prepared for the further prophetic statement that all these religions are to continue permanently to exist side by side, and

the relation between religions must take increasingly hereafter the form of a common search for truth (Page 47).

Merely to read these amazing statements, and to place over against them the teachings of Christ himself, is to apprehend the vast gulf that stretches between New Testament Christianity and the theology of this Report so gratuitously foisted on the Churches. Who could imagine that the laymen were to write a treatise on theology, when examining foreign missions, or that their chairman would claim that the Report would "stand or fall on its theology"?

In view of these quotations, we on

the mission field do not wonder at the statement of one of India's outstanding missionaries, Principal of the United Theological College of Western India and editor of the leading Christian weekly of Western India, published jointly by six of the Missions, American and others, in this field. The Rev. J. F. Edwards has said:

the ideal and goal of Christian missions as set forth by the Appraisers appear to us to be in a different *climate* from those set forth in that charter and text-book of Missions, the New Testament.

The heart of the argument advanced by the Appraisal Commission is in the claim that there is nothing essentially unique in the general principles of the Christian Faith,—there is not even "one general principle that could surely be found nowhere else." We challenge this statement, and hold that both Christ and His teachings were unique, that He was and is unparalleled and that His teachings not only surpass all others, but are unique by reason of their difference and newness. The Christian missionary holds that the "uniqueness" of Christ is precisely in that which can be found "nowhere else."

The *Standard Dictionary* of America gives as the first definition of "unique," "Being the only one of its kind." That, exactly is what we claim for Christ,—that He was the only one of His kind that ever appeared in our universe, that He alone "came to save," that He alone is "the way," and that His is the only "name given among men whereby we must be saved." He was so distinctly unique that "the general principles" of His teachings are "found nowhere else." Try to parallel, in Hinduism, Islam, Buddhism, or any other of Asia's religions, the Atonement, as seen in the Cross of Christ; the Resurrection, as seen in His empty tomb; His Spirit descending with the "power from on high," as seen at Pentecost!

These are all *unique*, but they do not exhaust His uniqueness. Hear Him say, "Thy sins be forgiven thee," and when men said He blasphemed, He reproved them, reasoned with them, and said, "The Son of Man hath power on earth to forgive sins." Let anyone else even *attempt* to forgive sins! Consider Him as He throws down the amazing chal-

lenge,—“Which of you convinceth me of sin?” and stands *sinless* in the spotlight of humanity, the only one who walked through our world with garments unstained by sin, teaching men what none ever dared to think before,—“Be ye perfect, even as your Father in heaven is perfect.” See Him on the road stop the bier of the dead, in the garden command the gravestone to be rolled away, and in the home of a ruler order the disbelieving group out of the room, while He called back, by the power of His word, life to the dead. Stand by Him, and hear Him exclaim,—“He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life.”

How can we follow the reasoning of men, modern “appraisers,” who claim that there is *nothing unique* in Christianity; that all its truth and life and power are found in the other religions of the world? And if Christ be, indeed, unique, shall we merely “converse” with men about Him, or shall we not, with the command of the Lord Himself ringing in our ears, call men, “in season and out of season,” to *repent*, to be *converted*, forsake all others and *follow Him*, who alone “hath brought life and immortality to light”? This is the only hopeful way of fighting the “secularism” which the Appraisers rightly dread.

India is undoubtedly recognizing Christ and His principles as bringing in something new and different into the religious situation. The Christian message could never have gained such a hold on India’s heart if it had been merely a re-statement, in different terms, of general principles all along accepted by Hinduism, Islam and the other religions of this land. The divine nature of Christ, His superhuman birth, His supernatural works, His original and challenging teaching about God and man, His sinless life and atoning death, His divine plan of salvation, His miraculous presence in the heart of every believer and the distinctive enduement of His Spirit whereby we “can do all things,”—these are the great factors that have entered into the success of Christianity in India. According to the

thought of Indian Christians, the Commission has not only missed the cardinal point, but has stated precisely the opposite of what India has found in the Christian message and life. A well-known representative of the Indian Christian Church, the Rev. Paul S. Rangaramanujan of South India, who went to England in connection with the reunion of British Methodism, said in his public addresses in that country, that religion in the West “needed to recover the supernatural.” This is the point at which the “uniqueness” of Christianity best appears, and we cannot agree with the Appraisers that none of the “general principles” of Christianity can be considered as unique.

The Question of Evangelism

Our conception of Christianity will determine our attitude towards other religions. This, in turn, will predicate the type of *evangelism* we advocate. The Report before us states its conviction that for the right kind of evangelism (which means the type of which they approve), there is a necessary place on the mission field. For this Commission, evangelism is “sharing.” Sharing *what*? The answer is, Sharing our knowledge, our culture, our experience, our methods, our ideas, all that makes for the welfare of life and the uplift and progress of the race.

This is a radically different conception of evangelism from that which we find in the New Testament. There we find, as Dr. S. M. Zwemer of Princeton has pointed out, that evangelism is “telling,” “announcing,” “preaching,” “heralding,” “proclaiming,” or “spreading abroad,” the shade of meaning depending on the particular Greek word used. The literal meaning of “evangelize” is to *tell the good news*. There is nowhere the thought of merely “sharing.” The root idea is that we herald good tidings, not that we bring an “experience.” Any person’s experience may be interesting or helpful,—the glad tidings of salvation through Christ is epochal: it is not “advice” but “news.” God provided it through Christ, who commissioned His disciples to go “into all the world” and “preach the gospel.” The evangelist comes to tell of this good news.

With this conception of evangelism

in mind, we find that many of the suggestions given by the Appraisers are out of place. They seem to feel that the missionary has less to communicate than the Church has ordinarily held, and that the element of urgency is largely lacking. Referring to the history of missionary work, they say:

It was hard for the missions to mix with their absorbing interest in rebirth (*i.e.*, Spiritual regeneration), a practical recognition that the surrounding religions were religions, and as such were ways to God (Page 31).

Since, therefore, people of all religions are treading the "ways to God," what *news* of "salvation" could the missionary bring? This is exactly what Hinduism has been saying for decades, viz., that all religions are paths to God, and it does not matter which way you walk. So Mahatma Gandhi, with the approval of the millions of Hindus back of him, and only so late as April, 1931, said:

Let them (the missionaries) try to rejoice in seeing Hindus become better Hindus and Mussalmans better Mussalmans ... If instead of confining themselves purely to humanitarian work such as education, medical service to the poor, and the like, they would use these activities of theirs for proselytizing (by which he means *converting*), I would certainly like them to withdraw ... Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another.

A month later, in replying to objections that arose all over India, he said:

In joining issue I contended that the great world religions, other than Christianity, professed in India, were no less true than Christianity.

He has not altered any of these statements. We did not in India require an Appraisal Commission to tell us this,—the leader of the Hindu community in this land had already informed us! Evidently, Mahatma Gandhi does not even think we have very much to "share" with India, let alone give any good news of a Saviour from sin.

How, then, shall we accept another statement of the Appraisers, which we find on page 58:

As Christianity shares this faith with men of all faiths, they become changed into the same substance.

Is this true to history, true to facts

as we now have them, or true to the testimony of men who have given their lives to working among and for people of other faiths? It is too absurdly easy to be true. If this be the task of Christianity on the foreign fields, why is it not essentially the task for the Church at the Home Base? Why the long struggle against secularism, against atheism, against worldliness, against organized vice, against the saloon, against debauched politics, against high-powered criminals, against menacing forms of socialism and perverted forms of capitalism? Why should not Christianity in America "Share" its faith with men of all these kinds, and thus "change" them into its "own substance"? There is one sufficient reason, and that is that men and women, the "units" of society, must be "changed" before the social order can be changed. The Report admits this by saying that

all proposals for cure through philanthropy alone miss the point of central importance, namely that there must be first of all a new kind of person as a unit of society if there is to be a new social order.

This is one of the soundest and most satisfactory statements in the entire Report. But here emerges a supremely important question, and one on which the Appraisers offer us no light,—*How* are you to get this *new kind of person*? This is where the Commissioners seem to retire, and this is precisely where Christ comes in. "Ye must be born again" He exclaims, even to a Nicodemus, dweller on the greatest moral heights of His time. "Except ye be converted," is the word of the Saviour, "and become as little children, ye shall not enter into the kingdom of heaven" (Matt.18:3). He who said, "Behold, I make all things new," He, alone, is able to give us the "new kind of person" who is to guarantee the "new social order." "Time does not change men; Christ can." The conversion of the individual is the first step towards any social order of righteousness. There is no Christian theology without the redeeming, transforming Christ.

The Appraisal Commission, strangely enough, overlooked or avoided the very word that is both true and acceptable, which only about a year before was uttered in behalf of Christendom at work

in the world-field. Reference is to the statement of the International Missionary Committee in its significant meeting at Herrnhut. Here are the words:

Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, to new revelations of love to their fellow men. From a new conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, a new determination to wage war on the evils of society and to redress the wrongs of the world.

It is worth going around the world to say such a thing as this! Why should the Christian Church for a moment consider replacing a clear, scriptural pronouncement such as this by the worldly-wise philosophy of the Appraisal Commission Report?

The Appraisers had another notable example set them by the Jerusalem Conference which preceded that at Herrnhut. It, too, spoke for the true Church of Christ when it said:

Herein lies the Christian motive. It is simple. We cannot live without Christ, and we cannot bear to think of men living without Him. We cannot bear to live in a world that is un-Christian. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

This is New Testament evangelism,—the same that stirred Paul to exclaim, "Woe is me, if I preach not the Gospel!" How completely it would have satisfied the situation if the Commission of Appraisal had said, in the words of the Christian statesmen gathered at Herrnhut:

Christianity calls men to a complete conversion of the mind, and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision.

Gandhi may claim that India needs no conversion, but the Lord Jesus Christ says, "Ye must be born again." This is the only kind of evangelism that the New Testament teaches or illustrates.

The Appraisers have urged another matter regarding evangelism that must be here considered. Referring to "educational and other aspects of philanthropic work," they say, "We must be willing to give largely without any preaching" (page 70). We claim, as missionaries, that we give most "largely" when we do preach, and have little indeed to give unless we also tell of the

abundant life that Christ makes possible, and to which He has commanded us to bear witness. The damper that the Commission seeks to put on evangelism, the "soft-peddling" that it urges, will not deter the true missionary from his God-given task.

The attitude of the Appraisers towards the question of evangelism is, of course, heartily approved by the Hindus of India. No more popular word could have been spoken by the visitors in their hurried tour. The greatest Hindu weekly of India, the *India Social Reformer* of Bombay, has a wide-awake editor in Mr. K. Natarajan, recently chosen to give in America the next series of the well-known Haskell Lectures. He knows in which direction lie the interests of the Hindu religion. Soon after the Appraisal Report was available in India, this editor made copious quotations from it, and wrote as follows in his paper:

The attitude which Dr. Hocking and his colleagues are anxious for Christian missionaries to adopt is, in our opinion, the Central teaching which Christian missionaries have drawn from Hinduism.

This editor knows well that the course recommended by the Appraisers in regard to the relation between Christianity and the other religions will, if followed, play directly into the hands of those who stand for the continuance of the ancient faiths. Missionary leaders on this field know, of course, why the "Hocking Report" is so popular in the non-Christian camps of this land. Indeed, it must seem perfectly clear from a reading of the Report that the opinions of educated non-Christian leaders shaped the conclusions of the Appraisers to a surprising extent and in a most damaging way.

Turning now to another weekly published in the Bombay Presidency, the widely known and read *Dnyanodaya* ("Rise of Knowledge"), we find the editor, the Rev. J. F. Edwards, speaking out without fear regarding the unacceptable portions of the Report. Concerning their views on evangelism, he writes:

If the Church's best can offer only the evangel sketched in the Appraisers' report, then let it be said most emphatically that these devotees of Hindu *bhakti* have already got as much as will be offered to them.

This is very plain talk, but the best informed missionary and Indian Christian sentiment fully supports this view.

A few writers in America have intimated that the method of evangelism followed by Dr. E. Stanley Jones is in keeping with the suggestions of the Appraisal Commission. This idea is without foundation. Dr. Jones has the tact and friendly spirit that the Report recommends, as many missionaries have had through the years. He does not antagonize the non-Christian faiths, and why should he? Neither does he belittle the people who hold other faiths than his own, a principle consistently followed by all true missionaries.

But Dr. Stanley Jones is not uniting with leaders of other religions in "a common search for truth." He definitely seeks to win men into a body of believers who follow Christ, and everywhere he calls upon men to *decide for Christ*. His direct effort is to bring men into touch with the transforming Christ, and not merely to "share" an "experience" with his listeners. His evangelistic work is significant because he tells men that they must be changed, and that this new life is possible *only through Christ*. The Appraisers would do well to heed the word of Dr. E. Stanley Jones, spoken at the Aldine Club of New York just a month ago,—*"The non-Christian religions have not the word of life."* The editor of the *Indian Social Reformer* made a vicious attack on him, for this very reason.

Dr. Jones had said in London, on his way back to India the last time, that Christ was *the Saviour of the world*. The Hindu editor denied that Christ was the only Saviour, and foretold how Dr. Stanley Jones, having taken this attitude, would no longer have the hearing in India that he had previously experienced. The fact is that he has had a still greater hearing, preaching Christ of the New Testament, Christ of the Indian Road, Christ of Every Road. He is not trying to court popularity by attempting to show that "New" India needs anything less than the converting, transforming, uplifting power of the Lord Jesus Christ.

The Significance of Theology

The foregoing pages have been given to an examination of the theology that

characterizes *Re-Thinking Missions*, because that book, in the seventy-eight pages that make up Part I, is really attempting to *re-think theology*. In this regard we cannot accept its premises, follow its reasoning, or adopt its conclusions. A few of our reasons for this have been set forth. In its basic conceptions it is quite different from the teachings of Christ, and the only thing that seems to be in its favour is that it is more *modern*! The prophecy is ventured that, whatever may be the reception accorded to its theology in America, it will be rejected almost wholesale by the missionary body and by the national Christians of mission lands.

Our reason for placing primary emphasis on the theology of the Appraisers is precisely that word of Dr. Hocking, that the Report will "stand or fall on its theology." What is meant by *theology* in this connection we must understand to be the basic beliefs we hold regarding God, His Word, His Salvation, His Kingdom, His Will, His Spirit and all His dealings with mankind. These beliefs are vital and primary in the Christian life, and they will not only dominate our lives, but will determine our spirit, principles, methods, attitudes and courses.

The real objectives of a Church, or Board, or Society in America, for example, will depend on the beliefs and convictions that are held by its members. If a Mission Board holds that all religions are ways to God, that the faiths of mankind are to remain permanently, and that it is the duty of the Christian Church (as the Appraisers say) to co-operate with them in a "common search for truth," its entire missionary objective has been predetermined by these beliefs. If a Mission Board believes that sin in man's heart is only a by-product of a disordered social condition, and that the real need is the changing of the social order, this will determine the message it will seek to carry to the mission field. If that Board believes that the missionary should not try to convert people by bringing them into touch with Christ, or seek to help them to forsake their ethnic religions and become adherents of Christianity, that belief will determine the *kind* of missionaries that the

Board will select and send. If a missionary sent to the field does not believe that conversion in heart and life is necessary, but believes that a life lived on ethical lines laid down by modern, scientific reasoning is all that the world needs, his preaching and attitude to the people of his field are already determined.

Since this is all true, what is the situation before us? First, the Objectives of the Board have been determined; next, the Message to the field has been determined; next, the selection of the Messengers has been determined; and, finally, the spirit and attitude of the missionary have been determined.

What is left of the important aspects of the total missionary undertaking? The really vital things have all been determined. And *what* is it that determined all this? The theology, beliefs, convictions that moved the Church and shaped the Board and guided the missionary. Surely the chairman of the Appraisal Commission is right in his emphasis on theology. This statement seeks to show that the theology on which the Report, *Re-Thinking Missions*, is based, is unscriptural and, therefore, unacceptable. In this attitude the writer of these lines thinks he is supported by the great majority of missionary and national workers of our Church in Southern Asia. His personal contacts with leaders of other Churches and Missions on this field, makes him feel that they, too, very generally support this view.

It will take time for the views from the distant mission fields to reach the Home Base, but we trust that final conclusions will not be reached by those responsible for making them, until a full opportunity has been given to the representatives of the Churches abroad to place their views fully before the Church at the Home Base, and that these great issues will not be brushed aside under the excuse that all this is "merely a matter of theology."

"Experts" or Prophets?

The recommendation in the Report of the Appraisal Commission that the Boards at the Home Base now responsible for the foreign mission work of the Churches should be reorganized and

be controlled by some sort of central agency representative of all the Churches, is not one that meets with any widespread approval on this field.

The plan of the Appraisers is that a Super-Board shall call men and women, a wise and progressive Board, who will have first controlled the education of possible candidates, then selected those who were best fitted, according to their own judgment, and then would privilege them to go to whatever country the Board might decide upon, with a warning that unless they "measured up" and reacted to the situation in a way approved by the Board, they would be subject to recall. These truly up-to-the-minute "missionaries" would be instructed to preach and teach in accordance with the accepted views of this Board. This would not give us ambassadors of Christ, men of God, with the prophetic note, "thus saith the Lord," conscious of a divine panoply for a superhuman task, but creatures of a "Board," shaped for "humanitarian" work, appointed to "educational and other philanthropic aspects of missionary work," geared to tasks that dwindle in comparison with the "impossible things," to which our divine Lord calls us. Christ puts no restraint on evangelism, but boldly says, "Follow Me, and I will make you fishers of men"; "Come with Me, and I will build the Church"; "Abide in Me and ye shall inherit the earth and see the Kingdom of God come with power"; "Receive ye the Holy Spirit," and then "Greater works than these shall ye do." The probability of fulfilling the "Great Commission" of the Lord lies rather with independent Boards and Societies than with a Super-Board seeking to standardize everything and depending too much on organization and human plans.

The Final Consideration

In ten years, five years, or even a shorter time, the detailed recommendations of the Appraisal Commission will no longer be attracting much attention. Most of those that have real importance for the mission field, had either been considered or were being tried out by missionary and national leaders before the Report appeared. The rest will have been tested out by that time.

But with regard to the theological basis of the Report, the prophecy is ventured that, unless the Appraisers should have revoked their theology, the contest over this issue will be going on as at present. What a group of men may say about policies, programmes and methods is of temporary significance, for these are sure to change with the years, but what they say about Christ, His Church, His Spirit, His Plan of Salvation and His world-wide Kingdom,—this concerns what abides and is of supreme consideration.

It is greatly to be regretted that, at a time when the cause of foreign missions was already suffering so keenly, a laymen's enquiry "after one hundred years," should have gone out of its way to raise an issue by seeking to furnish a theological basis other than that given in the New Testament, and accepted by the disciples of the Lord Jesus Christ through the centuries of missionary effort. One of the unforeseen benefits of this Report, however, is that the discussion of the great doctrines of the Church has been brought out into the open. No man can justly be accused of "heresy hunting" who joins in this discussion.

The laymen's theology *must not be substituted* for what the New Testament clearly teaches. If a serious attempt to do so should be made, one can foresee that the Church may be split over the issue. May we be saved from such a calamity, but if it must come, the Lord can overrule even that to the good of His world-wide kingdom.

The Christ who began to build in India, China, all Asia and the uttermost parts of the earth will *finish*. Men may feel that they have outgrown the necessity of His Cross; that the Redemption story was merely for the primitive first century; that Christ's Resurrection was only an incident in His earthly life; that Pentecost was historic but is not perennial; that Christ's "Great Commission" to His disciples is an interpretation, and that therefore "preaching" and "baptizing" are but subsidiary parts of the missionary's task; that bearing witness to Christ as Saviour is optional and to be done at our discretion; that God has provided many "ways" by which we may reach Him, of which Christ is only one; that the "Johanine" theology did

not come from Christ, while that of Paul is merely an elaboration of an outgrown Jewish theocracy, with its obsolete temple and system of sacrifices; that, therefore, Christianity merely supplements the other great religions of mankind and has nothing new or unique to offer and that it is a mistake for Christianity to claim priority or uniqueness in regard to any general ideas in religion.

Men may prefer the comfortable conclusion that we need not be concerned with Sin, Repentance, Conversion, Redemption, Sanctification, Heaven or Hell; and may hold that we need not "preach Christ and Him crucified," for that is to the Hindus *foolishness* and to the Moslems a *stumbling-block*; they may insist that there be no clash with any religious systems, for our only duty is to unite with them all "in a common search for truth"; and they may still claim that they are standing for the Christian Faith!

Men may take readily to all this, for it is in keeping with the spirit of our age; it would make missionaries most popular with non-Christians in any part of the world; it would make beautifully simple the missionary message and objectives for all who are "at ease in Zion"; it would flatter the intellectual pride of those in the West who, from the seats of modern culture, seek to put a veneer of Christian culture over the whole earth.

In India it would require the Christian missionary to bow himself out of the divine task to which Christ called him, and establish instead of the Christian Church, a sort of glorified *Brahmo Samaj*. This would supplant evangelical Christianity by social service, good-will and humanitarian institutions; and God would have to raise up other agencies for the preaching of the Gospel.

The Lord has called His servants to high and holy things, to a life of surrender to Christ, and of mystic union with Him. For us there is only one Emmanuel, the one whom we saw when the Spirit whispered,—"Behold the Lamb of God that taketh away the sin of the world"; but one Cross, standing at the heart of God's plan for the world's redemption, and in which we "glory" more and more; but one Name whereby we and all mankind must be "saved";

but one Mercy-seat where prayers are heard and fellowship is uninterrupted; but one "Upper Room," where Pentecost is experienced and provides endowment for spiritual service, but one Way, the narrow Way, to an ever-broadening and everlasting life; but one Door to the Many Mansions He has gone to prepare for all who love and obey Him.

This is the Abundant life which

Christ alone makes possible, and nothing less than this should the Church of Christ set at the heart of *Missions*, the great world-wide task which He Himself inaugurated when He commanded His disciples,—“Go ye into all the world, and preach the gospel to every creature, and lo I am with you,”—Christ, “the same yesterday, today and for ever.”

Bombay, India.

Christian Men

WHEN my father died I found myself experiencing quite contradictory emotions; one was my reaction as a human individual, the other as a Christian man.

As a mere human individual I found his passing an unsupportable sorrow; I suffered an agony of pity on his behalf,—he had lost his life. Death had engulfed him. It was tragedy.



Dr. Harold Paul Sloan

But as a Christian man I found his passing full of wondering hope. There was a sense of loneliness, a sense of eagerness to finish my own life's journey and find him again, but there was no sense of his loss or of pity. As a Christian man, my experience of bereavement had in it no bitterness of tragedy.

This contrast in my own life, between my reactions as a human individual and as a Christian man, I found arousing, challenging. It made me ask the question: What is a Christian man? And that question is my theme. There are

many things that one could say, but there are five particularly significant things that ought to be said, and at just this time in the midst of these bewildering days.

The Purpose of God Centers in Christian Men

In his great communion with his Father, recorded John 17:9, Jesus says, “I pray not for the world, but for them Thou hast given me out of the world.” This discrimination of our Lord between the group of his followers and the great sinning world around them is suggestive. Thinking of the ministry with which he would entrust them, Jesus' interest nineteen hundreds years ago was already centered in a small group of men separated from the total mass of humanity. And by and by, when the ages have been made full and probation is finished, Jesus' whole interest in men will similarly center not in the race as a whole, but in that part of the human race which is joined to Him by faith. The purpose of God centers not in men, but in Christian men. To them belong the ages.

I do not know precisely what will be the tragic suffering of lost souls, but I do know this: The crowning glory of God's purpose will pass them by. The universe is to be the home of Christian men. All others at last will be excluded. I am perfectly aware of the serious intellectual and moral difficulty involved in this affirmation. There is the problem of the heathen, and also of that numerous company of unevangelized men and women in Christendom. I am not making any attempt whatever to deal with this problem. For my own faith

there is in Christian thought a fully adequate solution; but I do not wish to turn aside from the discussion we have essayed to attempt this problem. I omit it, renew my affirmation and move on.

The purpose of God centers in Christian men,—and in Christian men alone. Yes, there will be persons whom the point of view of earth has reckoned as great, for whom there will be no place amid the crowning sublimities of God's final purpose. There will be men whom earth buried with pomp, whom Heaven will cast outside—the wastage of the ages. The solemn grandeur of their last funeral rites will be the last grandeur connected with them. In the world beyond the vale they will be lost men; individuals among the multitude of lost men who on earth refused the soul, choosing to live in the senses; individuals who refused the eternal, choosing to live in the present; individuals who refused the all-inclusive, choosing to live in the littleness of self. Do we get it? The purpose of God centers not in men of learning, men of genius, men of wealth, men of fame. Eternity cares not for these things. The purpose of God centers only in Christian men.

And how vast this purpose is! The far-flung universe which we see about us is far too majestic ever to cease to be. That dream of evolutionary philosophy of a universe run down, of light and life exhausted, of death and darkness everywhere, is but a nightmare. It is not science. It never will be fulfilled. This mystery of worlds and suns and stars, and of unbounded space, will never disappear.

Perhaps Millikan has found the solution of this prophesied death of the universe in his discovery of the cosmic ray, which he sees as forever streaming fresh from the creative will of God, and forever thus renewing creation. I do not know. I leave with God the answer to the problem. But I am confident that always these suns will flame, these stars will shine, and worlds will roll. And that in this universe, God's "house of many mansions," which the Father built for his children, Christian men will live and move, explore, love and adore, forever and a day.

But more majestic even than the glory of this universe and the purpose of God

in it is the wonder of redeeming grace. For the sake of Christian men God even accepts suffering, taking human death up into His own divine life, and bearing it with us and for us, that he might bring us release. Doubtless it is a great mystery, but Revelation speaks of the Lamb slain from before the foundation of the world; and far back there before the first evening and morning of creation, God foresaw all the tragedy of sin, all the costliness of redemption, and accepted it.

God said, I will crown my universe with free men, who can feel the sublimity of holiness and who can share with me the wealth of my eternal glory, and I will do this notwithstanding the work will cost tragedy within the very peace of God. For the sake of Christian men who yet will become through this my so great sacrifice, I will perform it. Yes, the purpose of God which centers in Christian men was from eternity redemptive.

O, it is a high thing to be a Christian! Doubtless we are unworthy, but we are not unworthy, for the Christian man is indeed the very summit of the creative effort of the divine all-knowledge and infinite power. Christian men are God's utmost achievement; the consummate work of his eternity, the glory of his creative fiat, and the prize of His redeeming grace.

Christian Men are made Literally one with the Triune God

In that same prayer from which we have already quoted Jesus said, "And the glory which Thou gavest me I have given them, that they may be one even as we are one, I in them and Thou in Me, that they may be made perfect in one" (John 17:22-23).

Men made one! Often we speak or read these words, but constantly we miss their deep meaning. We use the word unity to express many degrees of oneness. Jesus, however, here uses the word to express oneness that is absolute. The background of his thought is the majestic unity of the Trinity of God. Christian men are to be one as God is one. We are even to be one in the unity of God; for the Father indwells his Son, and the Son indwells redeemed men, and so all is unity, from the majesty of

the eternal Throne, down to the last believer who lifts his confession: "I believe in God the Father Almighty, and in Jesus Christ his only Son, our Lord."

We get the best approach to Jesus' conception of unity as used in this passage from the idea of oneness as developed in our own physical bodies. Our several organs which work together to give us being are absolutely one. The heart cannot be separated from the brain, nor can the lungs be separated from the heart. These several organs derive their existence from their relation to the unity of the whole; and they give all they are back to the whole again. They are absolutely inseparable from this unity. The unity of the human body is in a way a type of the Trinity. It is so, God is forever one; and it is so, Christian men are to be one with their Lord.

There is, if one might so speak, an increasing hierarchy of unities. We are one with each other. We are one with our Lord Jesus Christ, and one in him we are to be bound into the eternal unity of the life of God. No wonder St. Paul lifted his exultant shout, What can separate us from the love of God? No, neither height nor depth, neither angels, principalities, nor powers, neither things present, nor things to come—no, not any other conceivable creation can possibly make separation between us and the love of God which embraces us in Jesus Messiah, our Lord.

The love of God can no more lose a Christian man than the love of the Father can lose his eternal Son. We are one with him forever. One of St. Paul's great expressions was, "En Cristo"—in Christ; and Jesus said with urgent command, "Abide in me." These are both exhortations to unity with Christ. That unity began with an act from God's side in the sacrifice of the incarnation. The Son of God became one with humanity's degradation, that by his sacrifice he might bring Christian men at last to be one with his glory. The darkest depth of God's sacrificial unity with us was the cross, where as Paul vividly said, God had made his Son to be sin for us that we might be made to be the righteousness of God in Him. It is true He

became so one with our sin and ruin that our guilt became His due. He took it upon Himself and bore it out there under Golgotha's awful sky, that He might set us free, who by our choice of Him in faith opened our lives in His redeeming grace.

Unity with Christ is the keynote of the Gospel. No conception of Christianity is true which does not so lose man's isolate individuality by binding him in his Lord, as to make all his thinking and all his desiring from that time forward expressions of the "we" of a Christian fellowship, rather than of the driving egoism and selfishness of sin's lonely "me".

The work of making believers one with Christ is redemption. It begins and ends in God. At the start it is the incarnation; at the last it is the Holy Spirit's mystic inner work. Between these two is man's response; man's venture of faith; man's choice of unity with Christ. The characteristic significance of man's act of saving faith is that he chooses unity with Christ. He gives up self-sufficiency and self-will, centering his hope wholly in unity with Jesus. He sees himself as one lost. He beholds from afar Christ's all sufficient redemption and he cries:

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yes, all I need in thee to find,
O Lamb of God, I come.

The sinner gives himself up. He reaches out in self-identifying faith to become one with his Lord. This is the choice of unity, and it is the gateway to all the tide of redeeming grace.

Do not fear, my brother, there is no possibility that either failure or judgment will ever overtake Christian men. Made one with Christ, judgment is passed by; and the almightiness of grace will certainly lift to perfection those lives which abide in this unity.

So onward we move, and save God above
None guesses how wondrous the journey will prove,

But this I do find, we two are so joined
He'll not dwell in glory and leave me behind.

So this is the race I am running by grace,
Henceforth 'til admitted to see the Lord's face,

And when I'm to die, "Receive me," I'll cry,
"For Jesus has loved me, I cannot tell why."

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Christian Men are Guarded by Infinite Wisdom and Almighty Power

And then once more, Christian men who are at the center of God's eternal purpose and are made one with the glory of his Trinity are also tenderly kept by the omnipotence of his sleepless providence. Jesus said: "For your heavenly Father knoweth that ye have need of all these things" (Matt.6:32); and there is no room for fear, no room even for anxious care in the fully Christian life. As a matter of fact, we Christian men are often full of fear, but our fears are sinful; they reflect the faltering of our faith; but how needless they are! Perfect wisdom, infinite love and almighty power will not suffer those in whom all the glory of his purpose centers to endure one useless pang.

I do not mean to say that Christian men will never be called to endure sacrifice. They have been so called in the past and will be again; but I do mean to say that the providence of God keeps his own, and when he does not keep them from suffering, he keeps them in suffering. No fully Christian man will ever shed one needless tear, and every grief can be seasoned with peace, because we know that if we suffer it must be in relation to that same holy purpose which first took Christ to his cross.

Many people today are making their sky of life drear and gray by excluding from their own point of view all possibility of the supernatural. They do not believe in miracles, either in Jesus' day or ours. Their world is a little world of awful laws that blight and crush, as unconscious of our lives as is the falling of a stone; but it is not so. Forever there are miracles. The defect is our failure to see them and record them.

In every century since the morning of creation the personal God has been dealing with personal men. At points in the stream of history that dealing has been more manifest than at others, but it is still true. The divine Omnipotence still answers prayer, and the divine Omniscience still keeps watch upon His own. Both history and personal experiences crowd my mind with instances of this precious truth.

Richard Boardman, overwhelmed by a rising tide, was saved from death by a strange urgency God gave to an Eng-

lish fisherman to go down and look at the sea. John Newton was saved from drowning in the African Ocean by a strange impression made upon the mind of his captain to call him up out of the long boat and send another man in his place. John Knox was saved from death by gunfire in his home by a powerful impression upon his mind that he should not sit in his accustomed chair. John Bashee was saved from the cannibals' pot among the Labolas in Africa by a mighty storm which God sent in answer to prayer, in the very midst of the dry season, and after a three years' drought.

We miss these things, or call them strange coincidences, but they are not such; they are the providence of God. God raised up Frederick the Elector of Saxony to be the friend and protector of Martin Luther, because the day of the Reformation had come. It was God's moment and Luther was God's man. God protected George Washington from a thousand dangers and gave to him an inner sense of his protecting care, to steady his life through the tremendous labors and sacrifices to which he had been called. God told Abraham Lincoln he was to be His man for the freeing of the negro slaves in America.

And still God is speaking to men who have ears to hear Him, and by supernatural power He is opening the way before those who have a heart to walk in His will. How many faith enterprises are there in the Christian world? And which of them has ever failed? From Julius Muller and his Bristol Orphanage down to the China Inland Mission, which is still expanding, the almighty power of God is still by providences carrying forward His work.

St. John gives expression to the blessed security of believers in the all-sufficiency of Christ's grace in the first chapter of his first epistle crying: "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Similarly St. Paul cries: "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom.8:28). These are noble verses, and the Christian man is rich in them and the precious truths that lie behind them.

Christian Men are Divinely Destined

And then once again, and supremely, we affirm that Christian men are divinely destined. The way of life lies open before us. We tread a pathway which we see leading on and on to an infinite gate, and at that gate the Saviour has promised to meet us, that He may receive us unto Himself.

Do you doubt that this is true? My experience has made me certain of it. I have seen so many of Christ's saints come to the last moment of life, and have watched them pass through into the mystery of the beyond. Yes, I have seen from afar their meeting with their Lord. Sometimes they have been timid, but often they have been eager, and sometimes they have been even glorified.

Frank Hine line was a business man in Camden, New Jersey, who loved his Lord. Before he passed he had a vision in which he saw the Father's house, and Jesus his elder brother, and himself within. Harry Mitchell was a preacher. He heard the angels sing the night before he died and told his wife he would be going soon, that he would not get well, for the angels had come for him and he had heard their song. William Eiser of Philadelphia felt such a strength and sufficiency of grace as was almost unutterable. He said God overwhelmed him with grace, and that his need was but like Elijah's cloud, the size of a man's hand, which left the abyss of unbounded grace all about him. Wilbur Fiske felt such exaltation in his passing as made death a rapture of joy. John Wesley sang almost to the end. Free-born Garrison whispered at the last, "I feel more and more the all sufficiency of redeeming grace." George Washington looked quietly into the infinite and said, "I am dying, but I am not afraid to die." Charles A. Tindley, the great colored preacher of Philadelphia who passed this summer, said three times, "I am going to heaven," and then just at the last, "I am going to heaven now."

Sometimes the vision comes hours before the end; sometimes it comes very late, but always it comes. When the saints of God go from earth to heaven, Jesus the elder brother ever meets them at the end of the way, to lead them into their everlasting habitation. And there what inconceivable glory awaits them!

They are reunited to their lost beloved, reunited, never again to be parted. And though these lives are glorified, yet they are the same; and we will know them. We will know them by their countenances, by the flash of their eyes, by the precious familiar sound of their voices, even as Mary at the sepulchre of her Lord, who, hearing him speak her name, instantly fell at his feet with the cry, "Rabboni!"

O then what happy greetings
On Canaan's blessed shore,
What knitting severed friendships up,
Where partings are no more.
Their eyes with joy shall sparkle
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.

And then beyond this renewing of old loves, there will be our privilege of exploring the wider wealth of the whole redeemed multitude. The victors of all the ages will be there, and will belong to us, and we will belong to them. What converse we will have upon the streets of Paradise. How thrilling it will be to sit down with Elijah somewhere by the side of the River of Life, and hear him tell the story of his experience there upon Mt. Carmel, when at the hour of evening prayer he lifted his small voice to heaven and fire fell down in answer to his call! We can ask Stephen about the vision he had as he knelt outside Jerusalem. We can ask him to describe the glory that held transfixed his heart as he prayed, with a richness of grace reminiscent of his Lord's: "Lay not this sin to their charge." We can ask Luther about his experience at Worms, and how he felt as he stood there in the midst of the assembled nobility of Europe, to defy arbitrary human authority, and to affirm the all-sufficient authority of God's Holy Word. Or we can ask Gustavus Adolphus to describe his tremendous experience at Lutzen, when after prayer he led the charge of the Reformation army, as they drove across the battlefield singing, "A Mighty Fortress Is Our God," and won religious liberty for two continents.

O, the wealth of the human race that will be ours to explore! And then still beyond, equipped with this sense of love and unity, we will search out together all the mystery of the wisdom of God

made manifest in all his ten thousand worlds,—the poem of the ages, the romance of creation, the song of the eternal love of the Triune God. Then at last, the highest of all,—we will gaze open faced upon the eternal glory, the mystery of the wonder of the love of God for God. This is the crown. This is the summit, for “this is eternal life, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3).

Christian Men are Divinely Entrusted

There is nothing more to say. That the creature at last should gaze upon the crowning glory of all being is the final purpose of God for Christian men. He has accomplished it. All these things he has given to us. But there is another truth. Jesus breathed it on the night of his resurrection, as he stood in the upper room with his disciples. He said: “As the Father hath sent me, so send I you” (John 20:21).

The message of this sweep of grace which God has given to Christian men he has also entrusted to them for the world. His giving is wealth beyond exaggeration. It is indeed the overflow of the unbounded goodness of God. It is his redeeming grace, without money and without merit; but though his grace is free he does ask us to be his witnesses unto the utmost generations of earth. He asks us to be ambassadors on his behalf to sinful men. We are the appointed messengers of his good news. During the first nine generations Christian men died by the thousands to be faithful to this commission. No incense burned on Caesar’s altar should becloud the exclusiveness of their adoration of God the Son. If it meant death, then let it be death, but no act of theirs should ever degrade their incomparable glory, or stand him beside mere princes in the homage of men. It was a noble choice, and it was not extravagant. Their obedience laid the foundations of faith. Grounded in their testimony, so certainly given, Christian faith rises ever higher and higher.

Today we are faltering. We have not been fully complete in our devotion. We have put learning above Christ; human wisdom above divine revelation, and personal convenience above the honor of

His name; as a result there has been a temporary sag in the progress of His truth. Our missionaries have been recalled from around the world, and Sunday laws which have been observed and maintained since before we were a nation, have been repealed. We must not blame our political leaders. The failure is our own. We have refused to sanctify his day to his glory, and the world has clamored to fill it with its noise. Our recourse is not a new political reformation; it is rather in repentance at his altar, and in a re-consecration of ourselves.

How wondrous is His grace to us! The purpose of high Heaven centers in us. We are men made one in Him and through Him, in the everlasting Triunity of God. We are kept by His infinite wisdom and almighty power. We are divinely destined for a glory that no heart can think, nor tongue declare. And, having given to us all of this, he asks but one thing in return, that we should be witnesses, to tell the story of His grace to other generations, as the triumphant generations before have told the same story to us.—*H. P. S.*

Christ—The Scriptures’ Theme

WILLIAM OLNEY

Christ said the Scriptures testified to Him:
And in the Bible Readings, which He gave,
After His Resurrection, to His own,
He showed in all the Scriptures how that He
In every portion was the Central Theme.
Losers indeed are we then if we miss,
When we too read the Word, its subject—
CHRIST!

In Eden’s Garden God referred to Him—
The woman’s Seed, bruising the serpent’s head.
Each God-taught sacrifice portrayed the
Blood,—

The great Redemption upon Calvary’s Tree.
The prophets spake of the Anointed One
Coming to bless Israel and Gentiles too,
Till Malachi closed up the witnessing:

“The Sun of Righteousness on you shall rise
With spiritual healing in His Wings.”

To us, such favoured ones, since Christ returned,

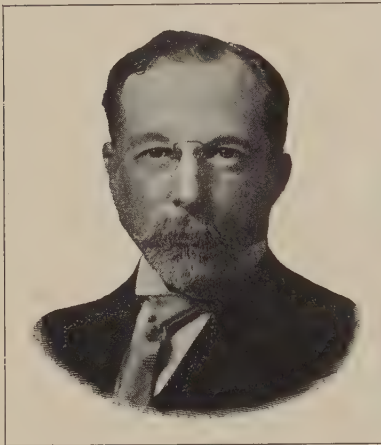
Gospels, Epistles, all, His Glory show.

O beloved Book! Thy Page glows with the light
Of Saving Grace shining in Jesus’ Face.

London.

Some Pertinent Considerations

FOR many years, beginning near the close of the last century, I have read the proof of *Bibliotheca Sacra*, and for about half of that period I have been reading proof for *The Bible Champion* and CHRISTIAN FAITH AND LIFE. The latter proof came every month, the former once in three months. When all the proof for the latter came at once, I discovered that it took just about as long to read it as it did to read all the proof of *Bibliotheca Sacra*.



Dr. Herbert W. Magoun

That means that subscribers to CHRISTIAN FAITH AND LIFE were getting three times as much reading matter on the average as subscribers to the quarterly, and the price of this publication was two dollars instead of three. So far as I can now tell, the price of *Bibliotheca Sacra* has always been three dollars.

How could CHRISTIAN FAITH AND LIFE afford to do as it did? It could not! When Mr. Boyer first took up the work, the deficit was about \$125.00 a month. He paid it and then worked summers to help carry the load. For several years now, the deficit has been over \$200.00, and his own losses have been such that he could no longer raise that amount per month to pay the printer. He was compelled to stop or risk losing what he had.

Office rent and clerk hire have been nothing. He has supplied them gratis.

In addition he has made up each monthly number, read the proof, and had the magazines mailed. My own proof-reading, of course, has cost him nothing. It was my bit. I enjoyed doing something to help. *How many subscribers will now do their bit?*

If all will continue at two dollars and accept a quarterly in place of a monthly magazine, while the depression and its effects persist, and will then also try to get some one else to subscribe, it will be possible, apparently, to do what was regarded as impossible, for Mr. Boyer thinks that the deficit will be reduced to the point where he can meet it.

Ought he to do that? Has the magazine not done you two dollars worth of good? What else have you spent that much for and received so much in return? There can be no question of the need of such a publication. It cannot satisfy all; for nothing human has ever done that, and the old proverb has it that there are as many minds as there are men. Moreover, it is a well-known fact that the truth is never found at either extreme. It is always somewhere in between in spite of the contempt thrown on "middle of the roaders."

The men who write for the magazine are all earnest truth seekers, no matter how much some readers may differ from them. They write for nothing, and they pay their own postage. Are they not worthy of your help?—H. W. Magoun.

Thorns

John 19:2

REV. EDWARD WALLACE GRAHAM

Crowned with thorn, acanthus brier!
A hellish stroke in that black hour.

I wonder where that thorn bush grew,
When found and stript by Pilate's crew.
Some sluggard's garden, I dare say,
Where thorns and briers had their way.
I wonder if he ever knew
To what ill end that thorn bush grew,
And did remorse crush him that day,
As Christ, thorn crowned, passed on His way?
My Soul! My Thorns! My Lord!

Bradley Beach, New Jersey

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, A.M.,D.D.

The Christian's Joy

THE Christian's life ought to be a life of joy, and if he is a true and full-toned Christian, it will be. The idea of the scoffer, that Christians are miserable in this life in order that they may be happy in the life to come, is a mere caricature, and is due to misunderstanding. What are some of the elements of the Christian life that make it a joyful life? First, it gives peace with God (Rom. 5:1). That means harmony with the highest, holiest Being, who rules the universe. When one knows that, through faith in Christ, he has been brought into tune with God, it surely will give him, not only serenity of mind, but also abounding joy. Then the consciousness of sins forgiven, blotted out of God's book of remembrance, certainly will accentuate the Christian's joy. Then, too, the Christian has the sure hope of eternal life, and therefore feels no uneasiness regarding the future. He knows that "it is not all of life to live nor all of death to die." Yes, he knows that in the "Father's abode are many homes."

Whither are You Bound?

When we start off on a journey, we always want to know where we are going. We have a definite objective in view. Suppose you should go to your ticket office and ask for a ticket on your railroad, and the agent at the window were to say, "Well, where do you want to go?" and you were to reply, "Oh, I don't want to go anywhere in particular; I just want to take a ride on your next train,"—what would be the result? Your agent would quickly inform you that he could not sell you a ticket unless you would tell him just where you wanted to go. No traveller acts so absurdly, but always knows what his desired destination is to be. Yet how many persons, strangers and pilgrims on life's pathway, have no idea whither they are going! They are just traveling along

carelessly, indifferently, not knowing how their journey is going to end. How we Christians ought to warn them of their un wisdom and peril, and exhort them to settle the problem with Christ, and thus determine what shall be their ultimate landing place!

Why Offenses Must Come

Our Lord made a somewhat puzzling statement in Luke 17:1: "It is impossible but that offenses will come; but woe unto him through whom they come." We may well ask why offenses must come. The answer is that man is a free agent, and God will not interfere with his (man's) power of choice. God's rule is an ethical and spiritual rule, and so He will not invade the arcanum of man's freedom, and coerce him to do His will. And so, because many men will abuse their freedom and make the wrong choice, it is impossible but that offenses will occur. That being true, it explains why God permits many untoward and wicked acts to take place. He will not coerce. There could be no moral regime if He would. Therefore man is to blame when he does wrong and thus injures his fellowmen; and so Christ was right when He pronounced a woe upon the offender. People who find fault with God's moral rule of the world would turn man into a mere automaton and robot.

Why Lazarus was Raised from the Dead

An article in this magazine for June gave the *raison d'être* of the miracles of Jesus. We find another passage in the Scriptures which confirms the views expressed in that article. It relates to the raising of Lazarus from the dead. Jesus remained away until Lazarus had actually died. Then He said to His disciples plainly: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him." We

know what followed; Lazarus was raised from the dead. What was the purpose of this great miracle? "To the intent that ye may believe." It was another of our Lord's credentials given to convince His disciples that He was the person He claimed to be—the Messiah of the world and the Son of God. He proved by this miracle that He was master in the realm of physical life and death. Only a divine person could perform such a miracle.

The Wonders of Christian Faith

If we keep in mind certain fundamental facts, we cannot extol faith too highly. One fact to be remembered is that it is not faith itself that saves us. It is *Christ* who saves us. But He saves us on the *condition* of faith. He will not save us against our will and without faith, for "without faith it is impossible to please Him" (Heb. 11:6). This fundamental fact lies in the very nature of things; for how can we have God's favor if we do not trust Him? But when we trust Him and put ourselves into His hands, then His omnipotence and grace are exerted in our behalf, and He saves us. Thus the *condition* of pardon and salvation is faith, but the *power* that saves us is God's power. If we have faith in the Lord Jesus Christ, there is no sinister power anywhere, either on earth or in hell, that can frustrate our salvation. Trust in Him, and no man will be able to pluck you out of the Father's hand (John 10:29).

Why this Difference?

Here are two men. One can see God in everything—in nature, in the vast universe of suns, moons and stars, in the leafing of the forests and groves, in the jubilation of the birds, in the structure and yearning of the human soul, in the Bible, even in the afflictions and deprivations of life. The other man can see God nowhere. He is blind to everything divine and supernatural. He has eyes only for the material, the earthly, the temporal. What makes the difference between these two men? Not natural genius, not human culture, not scholastic achievements, for the men may be equally educated and intellectual. Christ probes to the core of this difference.

Let us heed His statement of the case: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." To know spiritual realities one must receive the spiritual mind, which is imparted only by regeneration.

Why Jesus did not Baptize

In the fourth chapter of St. John's Gospel there is a significant parenthesis. Yes, even the parentheses of the Bible have their value. The passage referred to is John 4:2: "Though Jesus Himself baptized not, but His disciples." Why was it necessary to insert that explanation? Well, of course, because it was true, and the Biblical record must tell the truth. But why did not Jesus Himself perform the rite of Baptism? Because He always gives His disciples something to do. He wants them to do the things they *can* do. He makes them His junior partners. He could do everything Himself, for He has supernatural and infinite power; but that would give us nothing to do. When God placed the first man in Eden's garden, He gave him something to do, which was to "dress and keep the garden." Yes, it is a beautiful arrangement. "We are laborers together with God." We can baptize people with water. God alone can baptize them with the Holy Ghost.

A Prophet from Galilee

When Nicodemus in part defended Jesus, saying that the law condemned no man before he was heard in his own behalf, the Pharisees turned upon him savagely, saying: "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." But they were mistaken, as Pharisees so often are. Many a prophet in human history has come from a humble place—from a source that might well be scoffed at by proud people as despised "Galilee." Even Nathanael said: "Can any good thing come out of Nazareth?" Yet he afterward found out that the Messiah had come out of that contemned village. In our own land many of our greatest men have come from lowly surroundings, from farms, from cottages, some of them even lived in log cabins. As the Scriptures say, we should not "despise

the day of small things." Our divine-human Redeemer was born as to His human nature in a stable in little Bethlehem and was reared in Galilee, and yet He was, and is, the world's Messiah. Let us despise no man on account of his humble birth and environments. He may far surpass many men who have been born in palaces.

The Coming and Going of Christ

In one place our Lord spoke these words to His disciples (John 16:28): "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." From this statement we are taught from Christ's own lips the doctrine of His pre-existence. No such an averment could truly be made concerning a purely human person who was brought into being by human conception and birth. But here a question arises: At another place (Matt. 28:20) Jesus said to His disciples: "Lo, I am with you always, even unto the end of the world." How could He leave the world and yet be with His disciples in the world? It is all explained by the doctrine of the exaltation of Christ. Glorified at the right of God, and filled with all the fullness of God, He is able to be everywhere present in His glorified form, just as the Scripture says, "He ascended far above all heavens that He might fill all things" (Eph. 4:10). This means that Christ by His exaltation became transcendent in order that He might be immanent. Thus He left the realm of space and entered the realm of infinity, and so in His glorified form He is ever present with His people. So He said, "I will not leave you comfortless (orphans): I will come to you" (John 14:18).

A Case to be Deplored

This is not a fictitious case, but a real one. A teacher in the grammar grade of a certain city school happened to see a church catechism in the hands of one of her pupils who was only thirteen years old. The little book lay open at the section dealing with the Biblical account of the creation of man. The teacher said sharply to the young girl: "Do you study that book?" The girl replied that she did. "Do you believe that

stuff?" the teacher jibed. "Don't you know that that stuff is all hocus-pocus?" The girl reported the conversation to her pastor, who sent word to the teacher, challenging her to tell *him* what she told the little girl if he came to see her. Of course, she did not ask him to visit her for that purpose. But think of it! A public school teacher in our Republic trying to undermine the Christian faith of her young pupils in the grammar grades! We maintain that such conduct is a flagrant violation of one of the fundamental principles of our great Republic.

Lack of Information

Do the school teachers who scoff at the Biblical account of creation never read a book upholding that record? Do they never examine a book against the evolution theory? Many such books have been published. We could give the titles and authors of a score of them, showing with convincing force that evolution has no valid scientific basis. It simply reveals a crude lack of information for a school teacher—or any one else—to deride the Bible and just take it for granted without proof that man has descended from an animal stock. Just a little thought, mingled with a little common sense, will show that such a doctrine cannot be true; for we never see animals today evolving into human beings; then why would they ever have accomplished such an exploit in the past? And what a terrific regime it would be if here and there some animals were gradually becoming human!!

Evidence of Man's Creation

Here is empirical evidence that man at the beginning was created in the divine image. Man can hold communion with God. He can pray to God and receive answers from God to his prayer. Every converted person knows this to be true. But there could be no such fellowship with God if man were not like God in some fundamental respects. And the communion that man has with God is of so personal a nature as to prove that both God and man are persons. No animal can have fellowship with God. Why? Because animals were not created in the divine likeness. Animals

were never intended to be self-conscious personalities; they were intended to be *animals*, and thus to fulfill their pre-ordained function in the natural realm. But man can commune in a personal way with God; which proves our proposition that man was created in the image of his Maker.

Parasites and Evolution

The existence of parasites disproves the evolution theory. According to evolution, parasites are a lower and more primitive form of animal life than are the creatures on which they subsist. The flea, for example, can live only by getting its sustenance from a dog or some other animal. No evolutionist would hold that fleas are a higher type of animal than are dogs. Yet fleas could not exist without dogs and other animals just as high in the scale. Therefore fleas could not have existed millions of years before dogs came into existence. No such *impasse*, however, obtains in the Biblical account, for then fleas arrived *only one day* before the dogs were created. And, besides, according to the Bible there were no tormenting and destructive parasites in God's original creation, but all animals were herbivorous (Gen. 1:30). Noxious things came as the result of man's sin (Gen. 3:14,15,18).

Our Lord's Divine-Human Name

Suppose we read over again Matt. 1:23: "Behold, a virgin shall be with child, and shall bring forth a son, and His name shall be called Immanuel, which being interpreted is, God with us." Let us note the etymology of the name given to the Child. It is brought over quite literally from the Hebrew into the Greek and then into the English. "Immanu" means "with us." And whence is the last syllable, "El" derived? From *Elohim*. Among the Hebrews proper names were often formed from such syllabic combinations. But who was Elohim? That was the outstanding name for God, the Creator, in the Old Testament. Where does it occur first? In the very first verse of the Bible: "In the beginning Elohim created the heavens and the earth." Thus the little Child, who, according to the message of the angel of the Lord, was

to be born of the Virgin Mary, was to be called "Elohim with us." That is, the Creator came to earth in human form. That can mean nothing but the incarnation of the divine Son of God. "El" means His divine person and nature; born of a human virgin means His human nature. There is no way by which the divine person of the Son of God could have become incarnate in human nature save by means of the virgin birth.

Atonement Once for All

We are saved through faith in a finished atonement made once for all by Christ on Calvary, when He said, "It is finished." Our Lord is not being sacrificed again and again. This doctrine of "once for all" is taught clearly in the letter to the Hebrews: "For Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entered into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many" (Heb. 9:24-28). Yes, our hope is in the finished atonement wrought by our Lord.

Why the Son of God?

That Christ is the Son of God in a unique sense is clearly taught in the Holy Scriptures. Regenerated people are also called the sons of God or the children of God. (Rom 8:16, 17: I John 3:1, 2.) Angels are also designated in the same way. (Job 1:6; 38:7.) And yet Christ is often called "*the* Son of God" and "the only-begotten Son of God." This fact is taught in John 20:31: "But these are written that ye might believe that Jesus is the Christ (Messiah), the Son of God: and that believing ye might have life through His name." What is the explanation of this peculiar use of the term, "the Son

of God," applied to our Lord? The doctrine of the Trinity, as developed from the whole teaching of the Bible, is the only possible explanation. Jesus Christ, in His Deity, is the eternally begotten Son of God, and is therefore *the* Son of God *par excellence*; and through the mediation of His eternal Sonship, we, too, are the sons of God, first, by creation, and then, if we fall into sin, by recreation. It all holds together beautifully if we think clearly and interpret the Bible according to the analogy of faith.

Why Jesus said, "Touch Me Not"

A friendly reader thinks he has a better explanation of this expression than the one given in a previous number of this magazine. This is the gist of what he says. The high priest of the Old Testament was commanded to go at once on the day of atonement into the holy of holies and sprinkle the sacrificial blood upon the altar. When the proper moment came, he was to let nothing detain him. So our Lord, being the High Priest of the New Covenant, had to ascend at once after His resurrection into the heavenly Holy of Holies and sprinkle His atoning blood upon the heavenly altar as the real intercession for the sins of mankind. We confess that this exposition appeals to us. Then Jesus would have said this, in effect to Mary: "Do not lay hands on me now to detain me, for I have not yet ascended to my Father to sprinkle my shed blood upon the altar; but go and tell my disciples that I will meet them in Galilee." Then, after He had presented His atoning sacrifice to the Father, He appeared to His disciples to convince them that He had risen from the dead and was the Son of God.

The Above View Further Developed

Regarding this view, the question might be raised, Then why did Christ ascend visibly to heaven forty days afterward (Acts 1:9)? The reply would be: 1. In order that His disciples might have ocular proof that He ascended to the Father; 2. In order that His human nature might be fully glorified at the right hand of the Majesty on High. Before His visible ascent to heaven He was

not fully glorified, because He still had further instructions and commissions to give to His disciples, and had to convince them by a number of visible appearances that He had risen from the dead. According to Young's *Analytical Concordance*, the word "touch" (Greek, *haptomai*) means to *hold on, to embrace*; and thus our Lord's prohibition to Mary might be translated: "Detain me not, for I am not yet ascended to my Father; but go to my brethren," etc. It is possible that some of our readers will prefer the above explanation to the one given in the March number of this journal.

Help from the Sanctuary

Do we derive real help from attendance on the services of God's house? So the Bible teaches: "The Lord . . . send thee help from the sanctuary, and strengthen thee out of Zion" (Ps. 20:1, 2). In the sanctuary services we are reminded of God and of spiritual realities, and thus are saved from becoming secularized. We also are shown our sins, and our need of pardon and salvation. This leads us to contemplate the method of salvation, and thus we are led to look unto Christ and His cross as our only help and hope. Having been saved through faith in His blood, we are urged to live the right kind of a life out of love and gratitude to Him. This will strengthen and build up the *morale* of our lives, and make us better citizens. Where righteousness is always upheld and promoted, as it is in God's house, it will surely produce a wholesome effect on people's behavior, so that they will live well before God and will provide things honest in the sight of all men. Yes, indeed! Many are the salutary effects of faithful church attendance. Therefore let us not "forsake the assembling of ourselves together, as the manner of some is."

Thankful for the Total Christ

We are grateful for the Lord Jesus Christ who existed from eternity with the Father and the Holy Spirit in the Triune Godhead; for then we know we have a divine Redeemer who is "mighty to save." We recognize with gratitude the Son of God who became incarnate

in human nature, for then we know that our Redeemer can be "touched with the feeling of our infirmities, having been tempted in all points like as we are." Thanks be to God, too, for the Christ who "was conceived by the Holy Ghost and born of the Virgin Mary;" for then we know that our Saviour was a divine person incarnate in human nature, and hence was not a mere helpless man, but the God-Man who was "without sin." Let us praise God that the divine Son "became flesh, and dwelt among us," our Friend and Companion, teaching us the way of salvation and setting us a perfect example of holy living in a world of sin, temptation and sorrow. We also adore the Christ who in our stead suffered the ignominious death on the cross, thus making expiation for our sins. Our hearts are filled with gladness for the Redeemer who rose from the dead and ascended to heaven, and conquered the fear of death and threw wide ajar the gateway of a blessed and glorious future for all the believing children of God. Thanks be to God for the glorified Christ who poured out the Holy Spirit in Pentecostal power, who is present with us alway, even unto the end of the world, and who will come again in glory to establish the reign of righteousness forever over His glorified universe!

The Adequate Foundation

The Apostle Paul makes a very positive statement: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Just as if nothing but Christ was worthy of being called a *foundation*! Every one will admit the importance of good and substantial foundations in the physical realm, in the domain of economics, and in the world of scholarship. Why should not the same principle hold in the spiritual realm; in the domain of eternal values? And yet how inconsistent many people are! They seem to think that almost anything is good enough for a foundation in matters of spiritual and eternal concern. But since eternity is so much longer than time, our greatest interest ought to lie in building on an adequate foundation for our temporal well-being and our immortal destiny. The vital question for every soul is this: Is not

Jesus Christ the only adequate foundation?

Yes! Christ is Adequate

Consider our Lord Jesus Christ as the adequate foundation on which to build the superstructure of a life and destiny: First, as to His humanity. He called Himself "the Son of *man*," never "the Son of *a* man." That means He was the Son of humanity. By the power of the Holy Spirit the Son of God assumed, from the procreative being of the Virgin Mary, our whole humanity potentially; so that He was the Universal Man; the genetic and generic Head of a new spiritual human generation, "a chosen people," "a holy nation." Thus in His assumed humanity He covered all humanity. For this reason He could "in His own body taste death for every man." In this way, too, God could "lay on Him the iniquity of us all" in His atoning sacrifice on the cross. But Christ was also divine, and thus gave infinite value to the expiation He wrought on Calvary's Cross for the sins of the whole world. Thus the children of God, redeemed by Christ's blood, are building on an infinite and eternal foundation. Is not that an adequate foundation for both time and eternity? On what kind of a foundation are you and I positing our faith and hope?

A Terrible Time in Psychology

All one needs to do is to read William McDougall's new book, *The Energies of Men*, to realize how sadly many psychologists are at sea respecting the explanation of mental phenomena. He describes all the diverse theories, and shows up the inadequacy of most of them to account for all the facts. For himself he strongly advocates "purposive psychology" over against the mechanistic and monistic views. In both the animal and human realm he finds a "goal-seeking propensity." Animals and men are not mere mechanisms, but do many things with a definite objective in view. Well, perhaps in animals it is all instinct, divinely connected with their physical organism to enable them to fulfil their function in nature's realm. We are hardly prepared to assert that insects, birds and animals have souls or minds.

They cannot say "I", and thus we cannot safely say that they have self-conscious personality. But, as for man, we know that he possesses such an ability. He is very conscious of himself. He is saying, "I, I, I," all day long, and dreaming about himself at night. If he is aware of anything, he is aware of his own perpetual egoity.

The Biblical Teaching

Why is it that so many psychologists of the day are afraid to say right out that they believe in dualism and interaction? We cannot understand their hesitancy. James Bissett Pratt is about the only leading and well-known psychologist who proclaims himself a dualist, and who is "unashamed" to say so. We again recommend his book, *Matter and Spirit* (The Macmillan Company, Pubs.). But even McDougall, with all his masterly arguments for purposive psychology and against mechanism, fights shy of dualism, and does not even use the term in his book. At least, we cannot find it in the index, although he uses the unscientific term, "dual personality." But will not Biblical dualism effectively explain all mental and physical phenomena in their combination? That doctrine is that God created the psychical entity we call the soul or mind (we use the terms interchangeably), fashioned the body, and then, by the process of inbreathing, united the two entities in one unique human personality. Thus there is dualism, but each entity is so constituted that there is a marvelous process of interaction between them, thus accounting for all the facts, both psychical and physical.

Is it a Solution?

We wish stalwartly to uphold the assertion that the above statements are not a giving up of the epistemological problem, but are a solution. Of course, this is not a solution of the mystery as to *how* the mind and the body can function together and independently, but it does adequately account for all the psychico-physical phenomena connected with mental action. It can be shown in this way that the mind, dwelling in the brain, and thus being in touch with the

whole nervous system, is endued by creation with the faculties of awareness, intellect, emotion and volition (as we know by direct experience); thus, when a stimulus from without is carried by the sensory apparatus back to the brain cortex, the mind is there consciously to receive the impression and react to it. If the stimulus comes through the optical system, the mind cognizes sight and its object. If the impression comes through the auditory system, the mind distinguishes it as sound. And so with all the senses. Thus we can effectively explain interaction between the mind and the body. We can just as adequately explain our purely psychical experiences; for the self-conscious mind can reflect, remember, reason, and cognize abstract truth, and cognize relations.

Some Pertinent Facts

It is a fact that men almost universally believe that they have souls or minds, which are not identified with their bodies. If men are merely materialistic monads, it is difficult to understand how and why mere insensate matter would ever give the human race such an idea. What kind of an entity must unconscious matter be, anyway, that it would fool almost all people into believing that they have souls when they have none? Moreover, men are able to make a distinction between mind and matter, and they do make that distinction almost the whole world over. Even the most uncultured people have both the ability and the propensity to do so. One might well ask the question, How could men ever distinguish between mind and matter, if there is in fact no difference between them—if there is no objective reality in the distinction? On the other hand, if it is an objective reality, we can readily see how and why men are endued with such an ability and intuition.

Dualism Gives a Full Account

If, as dualism in psychology teaches, man is composed of two distinct, but closely related, entities, mind and body, we can readily account for all the psychical, physical and inter-related facts of his complex life. His body, being a real entity, we can explain our corporeal

experiences without the strained and abstruse reasoning of idealistic psychology, which is contrary to all human experience. Then, since body and soul were made for each other, we can see why they can have joint experiences; why there are inter-action and reciprocity between them; why what affects one also affects the other. Above all, we can explicate all the higher and nobler operations of the mind, such as the desire and quest for truth; as aspirations after moral excellence; as spiritual experiences and a longing for immortal life. We hold that none of these major facts can be adequately accounted for by monistic psychology; but they *can* be accounted for on the basis of dualism.

Christ Really Saves

In one of our recent lecture trips we met a man who was wonderfully rescued from sin through faith in Christ. He was down and out. He had become so miserable through sinful indulgence that he had lost hope and had contemplated suicide. But one day he was passing a rescue mission in one of our large cities. It arrested his attention, and he went in. Here he learned about Christ and His power to save. He accepted Christ and was born from above—made “a new creature in Christ.” Today he is living a clean and upright life, and is the superintendent of a mission which is engaged in rescuing other men from sin and misery to lives of righteousness. We know of nothing in all this world that will so transform life and character save the power and grace of Jesus Christ. Who else is “mighty to save”?

The Quest for Truth

It is a favorite expression today: “the quest for truth.” The word “quest” is rhythmic and engaging. It sounds like poetry. Well, we believe in such a quest. But must it be nothing but a quest forever? Is there no hope of finding the truth? Can no truth be really acquired for good and all? Must we forever be questing, questing, questing? If so, our lot is a sorry one indeed. But we have reason to thank God that He has made it possible for us to acquire some truth beyond a doubt; and truth that is vitally important; truth that is, in fact, neces-

sary for our best life here and for the attainment of our highest destiny hereafter. We read of “the truth as it is in Jesus.” We can attain it through faith in Him. He said, “I am the way and the truth.” If we accept Him, we accept and possess the truth. We may, in proper conditions, “know the truth, and the truth will make us free.” Thus we know that in some vital ways our quest for truth shall be successful. “Seek, and ye shall find.” “Seek ye the Lord while He may be found; call upon Him while He is near.” In a gospel land there is no need for any one to utter the cynical question of Pilate, “What is truth?”

Energizing the Will

Instead of teaching determinism in psychology in our colleges, as is so often done, the teachers should try to energize the wills of their students, stir up the feeling of personal responsibility in them, and tell them that they are not mere robots and automata, but are moral agents endowed with the power of freedom, determination and choice. This kind of instruction will cultivate virile personalities, whereas the teaching of determinism will breed a race of weaklings. Think what a generation of people would become if all of them were inoculated with the doctrine that no one is responsible for what he thinks and does! Would not crime run riot? Would anybody be safe? Let all parents and teachers impress upon young people that they have wills, that they can use them and direct them, and that they ought to do so. If this is not done, the *morale* of the coming generation will surely be undermined.

Are There Embodied Saints in Heaven?

It would seem that there are. There were Enoch and Elijah, who went to heaven without dying. They surely could not have become inhabitants of the heavenly realm in their natural bodies; their bodies must have been transfigured in the transition from earth to heaven. In the letter to the Hebrews we read: “By faith Enoch was translated that he should not see death; and was not found, because God had translated him” (Heb. 11:5). Here

is the record concerning Elijah and Elisha: "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11). Thus Enoch and Elijah must be embodied in the celestial world. But we read something strangely mysterious in Matthew's Gospel. The record says: "And the graves were opened; and many bodies of the saints arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53). It is reasonable to believe that they, too, received their glorified bodies and were taken into heaven. Probably these events are anticipatory of what will occur at the last day when all who are in their graves shall come forth with resurrected and glorified bodies, which shall be reunited with their redeemed souls for ever and ever.

Homes in Heaven

According to what we think is the most literal translation, Jesus said to His disciples: "In my Father's abode are many homes." It is a great comfort to us to know that we shall be *at home* in heaven; it will be a *homelike* place; and when we get there, we shall never be homesick any more. Neither shall we be strangers there. As Archbishop Whateley once said, We shall have many acquaintances there. It will be our Father's house where all His redeemed children shall meet and greet one another. Jesus said: "If it were not so, I would have told you." As much as to say: "I came out from eternity and infinity and know what is there, and if there were not homes for you there, I would have told you; I would not have deceived you." Then He added: "I go to prepare a place for you." That is most reassuring. No one is more competent to prepare just the right kind of a habitation for us in the eternal world than is Jesus Christ; for as both God and man He knows just what we need and what will suit us best. And, besides, while He is preparing a place for us yonder, He, by His Spirit and through the means of grace, is preparing us for our place. And so we shall be satisfied

when we awake in His likeness, and are assigned to our heavenly homes.

But Why Glorified Bodies?

Because man was originally created and fashioned, not a disembodied spirit, but an embodied soul. He was made a dual being, and therefore he is not a complete human personality without his body. Sin and Satan succeeded in bringing bodily death into the world, and thus the body and soul will be separated for a while; but through the redemption wrought by Christ, all the works of Satan shall be cancelled, and the last enemy, which is death, shall be overcome by the resurrection of the body. Then man, in the totality of his being, as he originally came from the creative and fashioning hand of God, will start forth in his eternal career of destiny and possibility in God's glorified universe. There would be no need for the "new heavens and the new earth wherein dwelleth righteousness," if man were forever to be a pure disembodied spirit. We do not believe that this is mere speculation. It is the teaching of the Word of God.

Interest in the Future Life

Judging by the many books that are being published regarding the future life, we have reason to believe that people are generally interested in that subject. They are not satisfied with the old saying, "It is all of life to live and all of death to die." It is only the crude and crass Epicurean who says: "Let us eat, drink and be merry; for tomorrow we die." "If a man die, shall he live again?" is a question that has come down to us from time immemorial. It is an inquiry that will not down, rough-hew it as we may. The Modernist who said, not long ago, that "the modern man is not worrying about what will become of him after he's dead," certainly showed himself to be a superficial and trivial thinker. Perhaps it might be well if some modern men would "worry" about their hereafter. But, whether they do or not, they cannot elide the question, "What of the future?" We find that young people are full of question-marks regarding the hereafter. The Christian believer need

not be solicitous. While there are many details about man's future destiny which have not been revealed, we know enough to know that, like Abraham, we are

looking for "a city which hath foundations, whose builder and maker is God," and that the life yonder is altogether glorious and satisfying.

THE SANCTUARY

HOPE

WILLIAM H. BATES, D.D.

Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth to that within the vail, whither the forerunner is for us entered, even Jesus.—Heb. 6:19, 20.

ACCORDING to the old mythology, Jupiter is fabled to have presented Pandora a box, in which the gods, both good and bad, had each deposited a gift,—a bestowment of blessing or of ill. She brought the box to men. They incautiously opened the lid, when, before they could shut it again, out flew all the gifts save the one at the bottom, which proved to be hope. That, they imprisoned and kept for humanity. Whatever else men may have or not have, they have hope. As the poet Pope puts it,

Hope springs eternal in the human breast.

What is hope? This little monosyllable roots itself in an Anglo-Saxon word which primitively means to open the eyes wide and watch for what is to come, as we have all noticed children do when they expect to see some wonder or receive some gift. Hope is not as simple, as chemists would say, but a compound, made up of desire and expectation, and this with reference to some future real or fancied good.

From the standpoint of the present, hope sweeps the time to come, as memory compasses the time that is gone, and thus, with these two faculties, memory and hope, man comes to hold eminent domain of the eternities,—the eternity of the past and the eternity of the future. But even when memory is decayed, hope springs in the freshness of immortal youth.

What a world of import in this little word! Its very sound makes the bosom bound and burn. It flushes life with the glory of sunrise. It is music to the young, health to the sick, regeneration to the old. Poetry makes it a halo of brightness: grief makes it a solace; and desolation makes it the brightest flower that adorns the ruin and wreck of earthly experiences. Sobbing sorrow may crush and cripple the soul, but hope will give it new elasticity. Humiliation may thrust it down into the dust, but hope will raise it up again. Thunderbolts may leap from the fair bow in the clouds and hope may vanish from that bright spot, but the fascinating form soon appears elsewhere in fairer robes than ever and with a wreath of flowers to crown the child of disappointment.

Such is hope *now*. But I fancy it was not always thus.

In Scripture—and it is so in Scripture because it is so in the nature of things: the Bible does not make truth: it only reveals what is already true—in Scripture hope and faith are coupled together. Some one has called them "twin sisters, and hardly to be known apart; both as beautiful as they can be, and, alike beautiful, are very often mistaken each for the other."

Hope is not without rhyme or reason. It is not a nairy nothing. It is the outgrowth of faith, and a faith which rests on knowledge, or what is thought to be knowledge. The movements of hope are traced within the bounds of what we

know, or what the mind conceives as fact.

So, if hope expects, it is, as some one has said, because of a faith which inspects. If hope exults in anticipation, it is because faith already has an accordant something in possession. If hope leaps out towards what will be, it is because faith has a hold on what is. If the look in the eyes of hope is high, it is because the look in the eyes of faith is strong. If hope foresees, it is because of a faith which sees. If hope idealizes, it is because of a faith which realizes. If hope be what it is now, it is because we have the knowledge which affords the ground for faith which yields its counterpart, hope.

But man did not always have this knowledge; and portions of mankind have it not now. Paul uses an expression the like of which cannot be found in all previous or contemporary unbiblical literature. It is this: "the God of hope" (Rom.15:13).

The Greeks and Romans had gods many,—a crowded Pantheon: gods for almost every natural object, gods for various passions and for affections of the mind, but they had no god of hope. Homer, Livy, Cicero, Seneca, Pliny, pre-eminent and most advanced in Gentile thought, had no conception of the idea.

The wise Egyptian did not possess it. Egypt's knowledge, like the knowledge of any nation, is expressed in her art. The figures of Egyptian creation are full of intellect, but it is intellect baffled, beaten, oppressed by the mystery which oppresses the world, intellect whose eyes are not irradiated by the light of hope.

In that most wonderful piece of Greek art, Laocoon struggles with the serpents, but he is never free. In Greek tragedy, Aschylus, Sophocles, Euripides, never rise higher than the thought of man conquered by circumstances. Vanquished by fate, they know; but of the victory of hope they know nothing.

The golden age of classical literature is always in the past. According to classic conception Jupiter and Apollo, even at their sublimest, had done the best that was in them. It was only the Jew, who, with the commands of his

faith, combined a hope. While the Greek and the Roman looked at the past, the so-called narrow system of the Hebrew, despised by both of them, encircled the mighty round of time and held a golden future in its grasp.

No star of coming promise glistened over the dark olive groves of Olympus like that which shone up the rocky front of Zion where the world's victor was to come. Jehovah, the God of the Hebrews, is the eternal *I Am*, not the God of the past alone, the dead past, but the God of the future, omniscient, omnipotent, and as such He becomes the "God of hope" to all to whomsoever He is revealed. It is the knowledge of God of His revelation that is the ground of faith—that has given to the world its hope and its hopefulness. The world may not know it, but in the light of what has been said, I think we plainly see that the heritage of hope which humanity possesses today has been brought to men by the sacred Scriptures. Take away the Bible and the knowledge which it affords, you would be as those ancients, "having no hope, and without God in the world" (Eph. 2:12), your back toward the sunrise and looking into the future through the darkness of your own shadow.

But there is hope, and hope. We read, Rom. 5:5, "Hope maketh not ashamed," i. e., will not disappoint. That is the right kind of hope to have. But we read, Job 8:13, "The hypocrite's hope shall perish." We read, Prov. 10:28, "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." Again, "The righteous hath hope in his death" (Prov.14:32), but "when a wicked man dieth his expectation shall perish, and the hope of an unjust man perisheth" (11:7).

You observe that the fruition or the failure of hope depends, not upon the hope itself as such, for we all have hope, but upon the ground of the hope. If the ground be valid, hope will not disappoint: if it be invalid, hope will fail.

We read, the "Lord Jesus Christ who is our hope" (1Tim.1:1), and in 2 Thess.2:16 this: "a good hope through grace." Religiously the ground of our hope is Jesus Christ, and it comes to us "through grace."

There is but one Greek noun in the New Testament translated *hope*, and that is *elpis*. It occurs 54 times, and is translated *hope* every time save one,—Heb.10:23, "Let us hold fast the profession of our *faith*." This should be "hope" instead of faith, and the Revision so gives it.

Coleridge says, "The best physician, in the treatment of nervous cases, is the one who is the most ingenious inspirer of hope." It would seem that in medical practice the mere possession of hope by the patient has in it medicinal virtue, no matter whether the hope be well or ill founded. But an ill founded hope, religiously, is a damage: indeed, it is fatal. And he is the best spiritual physician who exposes and removes a false hope, and points out and proffers a true one. If your hope is not based on Jesus Christ it is a false one.

"There is none other name under heaven (than the name of Christ) given among men whereby we must be saved" (Acts 4:12). "In whom we have redemption through His blood, the forgiveness of sins" (Eph.1:7). "And without the shedding of blood is no remission" (Heb.9:22). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

So then, let us know, every one, that a true hope rests on the atoning work of Jesus Christ and the renewing of the Holy Ghost. And let us also know, every one, that the grace of God sufficiently provides for a true hope to be obtained by every one. "Whosoever will, let him take the water of life freely" (Rev.22:17).

Having this hope, what then?

1. *It sustains the possessor in life's storms*, for it is as an anchor to the soul. You know the office of the anchor. It is for the tempests, and the dangerous currents and shoals.

2. *Then, again, this hope gives quietness and assurance amid the contending forces of life*. I confine myself just now

to the contention of forces in the domain of religion.

Higher criticism, in the last analysis, is the application of the philosophy of evolution to the Scriptures. Socialism is evolution applied to society. Some theologians are applying evolution to theology. But as evolution logically excludes the supernatural, except away back at the beginning, their work will be mainly destructive—to something! It is the anvil, that wears out the hammers, not the hammers the anvil!

Christ lives, and will efficiently and sufficiently care for His own; and in His own time and way will demonstrate who is "the blessed and only Potentate, the King of kings and Lord of lords." With this hope in the living, coming Christ, the contention of forces need not disturb us: we may rest in quietness and assurance.

3. *Another office of this hope is its power for sanctification.*

Dr. Wm. Bates (b.1625—d.1699), who was chaplain to King Charles II of England in the seventeenth century, referring to 1 John 3:23, says, "Three things are observable: 1. The character of a Christian, by his hope: 'this hope in Him,' *i. e.* in Christ. 2. The distinction of this hope from its counterfeit by its inseparable effect,—'purifieth himself.' 3. The regulating of the effect by its pattern,—'Even as He is pure'" (*Spiritual Perfection*, p.189).

There is no qualification in this statement from Holy Writ. If we *have* this hope, we will not live as the worldling lives; we will not be fouling ourselves with the corruptions of "the world that lieth in wickedness" (1 Jno.5:19), but we will be purifying ourselves, and the standard is this: "Even as He is pure." Look not at any human attainment, but to the testimony of God's word.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory. *Therefore*, mortify your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry, for what things' sake the wrath of God cometh on the children of disobedience (Col. 3:3).

For the grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:11-13).

But the day of the Lord will come as a thief in the night. . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God (2 Peter 3:10-12).

In many more passages of Scripture the Holy Ghost makes this hope the basis of exhortation to the cultivation and practice of the Christian graces of joy, moderation, patience, sobriety, hopefulness, purity, steadfastness, diligence, courage, unyieldingness, fortitude, and diligence.

Surely, the power of this hope is for sanctification. But if with most strenuous endeavor our want of conformity to Christ still brings us pain and sorrow, let us solace ourselves with the assurance that "when He shall appear, we shall be like Him, for we shall see Him as He is."

With such a blessed hope in view,
We would more holy be,
More like our risen, glorious Lord,
Whose face we soon shall see.
* * *

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor *Hope* out,
And wish—but wait—for day.

Greeley, Colorado.

Prophets of Hope

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.—Rom. 15:13.

THANK God for the prophets of hope. Jesus was a prophet of hope. He knew the sin of the world and to what awful depths it would plunge men and nations. He knew too, that sin would go down before His ministry and the whole world be regenerated in His blood. For Him there was a golden age to come. He drew a picture of it. He said that in the new heaven and the new earth righteousness would dwell. When the vision

power in the men who heard Him was awakened and they marveled at what they saw, He said: "Ye shall see greater things than these. Hereafter ye shall see heaven"—a higher world, an upper realm of spiritual forces and activities—"open; ye shall see the angels of God"—the messengers of the divine purposes—"ascending and descending," going and coming. When they witnessed His miracles they said: "No man can do these miracles except God be with Him," Jesus said: "Greater works"—greater in their extent and variety, in their regularity, continuity and wide utility—"shall ye do." Later, when they began to realize their capacity to advance, He said: "Ye shall be perfect, even as your Father in heaven is perfect."

These are splendid words. His disciples caught their meaning and reached unto perfection, giving up all, even dying, that they might be like Him. And these words are being fulfilled in our ears today. There is a powerful reaction against materialism as the philosophy of life. The things which we have preached for generations and which silly laymen have laughed at are now being emphasized. The world is hungry for God, has been driven to prayer, is looking to the Son of God for help. There is a mighty demand for justice, for an equitable distribution of the good things of life. Are not these tokens of a new vision, of a heaven opened, and angels coming and going? By God's grace and under the guidance of His Holy Spirit we are steadily doing the greater works.

We judge men's lives as we judge lines in geometry. Two straight parallel lines will never meet, but if they converge ever so little they will meet some time. The direction of the lines is the determining fact. The line of human advance is onward and upward, converging toward a great ideal. Discontented humanity, hungry for a better life, indicates the direction the line takes. At last the great event will come and men shall be perfect even as He is perfect. "We shall be like Him because we shall see Him as He is."

To see and to do and to be something greater, ever greater—it is a great expectation! Hold to it. Strive for it.

Build it into your life and go with it where it takes you.—*Pacific Christian Advocate*.

Peacemakers

G. B. F. HALLOCK, D.D.

Matthew 5:9; Genesis 13:1-9

A PEACEMAKER acts as a moral shock-absorber. The world is full of peace-breakers. Blessed are the peacemakers. We need peacemakers in industry, in politics, in international diplomacy. We need peacemakers in family, community and social life. Peacemakers oil the machinery of life. They overcome friction. They diminish strife. They promote good will. "Blessed are the peacemakers." Abraham was a peacemaker when he and Lot met.

I have read an ancient story of true peace-making. Aristippus and Æschines having quarreled, Aristippus came to his opponent and said, "Æschines, shall we be friends?" "Yes," he replied, "with all my heart." "But remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude that you are the worthiest man; for I began the strife, and you began the peace."

Peacemaking is a service that needs to be performed. It is a service often difficult to perform. It is a service that will be richly rewarded. It is rewarded here in pleasant and helpful reaction upon the soul. It is rewarded yonder, in that peacemakers are blessed in being "called the children of God."

The peace-making disposition is a protection. Luther gives an account of a Duke of Saxony who made war unnecessarily upon a bishop in Germany. At that period ecclesiastics could command military resources as well as the secular nobility. But the weapons of the good bishop were not carnal. The duke thought proper, in a very artful way, to send a spy into the company of the bishop to ascertain his plan of carrying on the contest. On his return the spy was eagerly interrogated by the duke. "Oh, sir," said the spy, "you may surprise him without fear. He is doing nothing, and making no preparation." "How is it?" asked the duke; "what

does he say?" "He says he will feed his flock, preach the Word, visit the sick; and that as for this war, he should commit the weight of it to God himself." "Is it so?" said the duke; "then let the devil wage war against him; I will not."

The peacemaker does not lose in the end. Abraham appeared to lose at first. Lot made the best bargain. But Lot lost at last. God takes care of the man that truly trusts him.

There is an interesting story about the Mohawk Indians, that desiring to be on friendly terms with the white man once again, they sought an interview with the governor of New York. Their spokesman began by saying, "Where shall I seek the chair of peace? Where shall I find it but upon our path? And whither does our path lead us but unto this house?" The peacemaker must really entertain good-will toward others and by his actions convince them of his good-will. Suspicions of our motives make peace difficult to achieve.

The Beauty of Holiness

C. S. COOPER, D.D.

I Chronicles 16:29

THIS is a note out of David's psalm of thanksgiving, his command to the people for the festival of worship and praise. To find out beauty of some kind is to find the clue of life. Some seek it in outward beauty, color, sound, words or form; others in beauty of character, in high-souled and generous living. Arthur Benson has said: "Beauty of every kind is of the nature of a signal to us of some mighty power behind and in the world." Goethe said, "The beautiful is the good."

Beauty that is associated with holiness—what is that? In the Bible, holiness is a word often used interchangeably with health or wholeness. It signifies wide circles; it has a large sweep of meaning. This kind of beauty is not imprisoned in a prayer book; it is not confined to rituals and altar-clothes; it is not a priestly garment merely, nor a pious canticle. The beauty of holiness in which we are told to worship Jehovah is the quality of admiration of and association with all things reflecting the glory of God's creation. Art contributes to it; so does nature. Books and friends

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Index to Volume 39

GENERAL INDEX

- Christian Evidence..... 16
Comments on Topics of the Times—11, 74, 119,
166, 228, 282, 395
Current Religious Thought—23, 83, 126, 174, 236,
293, 327, 410
Editorial.....1, 57, 113, 157, 213, 269, 313, 365
Library Table...53, 107, 152, 205, 261, 308, 359, 444
Reviews of Recent Books—53, 110, 152, 207, 261,
308, 362, 444
Sanctuary, The—18, 80, 123, 170, 233, 289, 323, 404
Scrap Book, For Your—45, 102, 147, 200, 256, 303,
354, 440
Young People's Department—47, 103, 148, 201, 257,
304

AUTHORS

- Albertson, C. C.....292, 325, 347, 348
Axtell, John Stockton.....99, 243
Badley, Brenton Thoburn 377
Baker, John Moses.....239
Bales, Milton M.....116, 251
Bates, William H.....18, 404
Betz, Carl 107, 205, 434
Blythe, John J. 40, 437
Boyer, Frank J.....1, 14, 57, 58, 78, 177, 231, 313,
321, 354, 365
Braunstein, B.....253
Buchanan, C. H.....29, 88, 135, 213, 239, 327, 335,
341, 410
Burrell, David James...5, 173, 324, 346, 347, 348, 352
Caswell, E. W. 22, 43, 82, 324, 326, 345, 347,
350, 409
Cole, Emma G.....254
Conrad, A. Z.....6, 60, 157, 274, 315, 371
Conwell, Russell H.....345
Cooper, C. S. 408
Copper, A. Wallace.....45
Davis, George T. B. 432
Dawson, W. Bell.....23, 65, 178
DuBose, H. M.....16, 58, 69, 117, 161, 215, 227,
269, 316, 318, 375
Dunham, G. W.....126, 298
C. A. Eaton 374
Ellis, William T.....44
Flack, Elmer S.....190
Frysinger, W. Maslin.....181, 300, 415
Gluck, William J. H.....247
Graham, Edward Wallace.....187, 394
Grahm, Gustav F.....146
Gray, James M. 438
Hall, William Phillips.....240
Hallock, G. B. F. 408
Hill, Hoyt F.....108, 194
Jowett, J. H.....22, 44, 180, 346, 349, 351
Keyes, Henry S.....242
Keyser, Leander S.....10, 11, 53, 67, 71,
74, 110, 113, 119, 154, 163, 165, 166, 206, 207,
217, 225, 228, 261, 280, 282, 308, 314, 317, 357,
362, 368, 395, 444
Krishnayya, P. G.....33
Kurtz, Robert M.....248
McConnell, Carl G.....289
MacArthur, Robert S.....349
Macartney, Clarence Edward.....170
Magoun, Herbert W.....83, 316, 353, 396, 418
Mallory, Edward D. 423
Mayo, Charles H.....42
Metzger, Bruce M.....41

Meyer, F. B.	409	Sloan, Harold Paul	2, 218, 388
Miller, Hermann F.	123	Steinmetz, Charles P.	189
Miller, R. H.	323	Tannehill, James B.	236, 293, 331
Munhall, L. W.	57, 58, 115, 164, 222, 277	Tatnall, Samuel W.	428
Ockenga, Harold John.	47, 103, 148, 201, 257, 304	Torry, R. A.	350
Olney, William	353, 393	Tuft, G. Louis.	137, 198, 420, 423
Panin, Ivan.	37, 192	VanLoon, Neal B.	93
Payne, T. D.	255	Weir, McQueen.	98
Poor, William G.	233, 430	Wengate, J. C.	183
Powick, William.	145, 296	Wilson, Clarence True.	80, 174
Quayle, W. A.	234, 325, 352	Wilson, P. W.	235
Rand, Josephine	1, 160, 353, 435	Wray, Newton.	38
Ridout, G. W.	196, 250, 339, 344	Young, G. L.	426
Roads, Charles	140, 302, 436	Young, William M.	424
Sheldon, Charles M.	28, 326	Zelley, Henry J.	138, 252
Sheldon, Don O.	52	Ziegler, John A. M.	92
Simpson, E. K.	101		

CURRENT RELIGIOUS THOUGHT

Ahab's Harness.	352	God's Plan.	239
Aching of Unsatisfied Capacity.	349	Goodness in Action.	253
Article in Genesis One, The.	37	Gospel and Foreign Missions, The.	339
"Because Ye Ask Not".	350	Hail of the Mariners, The.	350
Blood of Jesus, The.	92	Harmonies of Passion Week.	126
Breath of Lives and the Name Adam.	198	Harp of David, The.	95
Call to the Colors, A.	174	Heavenly Kingdom, The.	300
Christianity in India.	33	Holy Spirit Led, The.	423
Christianity, Religion of Gladness.	327	Hopeless Dilemmas of Modernists.	302
Christianity's Infallible Proof.	335	How to Have a Revival.	247
Christianity versus Liberalism.	410	Immutability of the Logos.	298
Christian Missions.	344	In Nineteen Thirty-Three.	116
Christian Perfection.	420	Incalculable Elements in Life, The.	44
Christ—The Scriptures' Theme.	393	Is God Dead?	145
Chronology of Genesis V and XI.	236, 293, 331	Jesus the Christ.	194
Cockroach and the Skyscraper, The.	40	Joao Mbaxi and the Famine.	183
Companionships in Heaven.	347	Knowledge of the Spiritual Sky.	180
Conquest of Canaan, The.	426	Leave it to Him.	239
Creator, Revealer, Regenerator.	349	Lessons in Love.	99
Criticism or Help?	178	Life from Above, the Hope of Humanity.	29
Cross, His.	353	Man a Free Moral Agent.	91
Cross in Christianity, The.	436	Man in the Street, To.	248
Cross of Jesus, The.	251	Martin Luther.	341
Darrow Joins the Church.	146	Miracles and the Laws of Nature.	21
Decision for Christ.	353	Missionary Call and Problem, The.	196
Degrees of Love.	41	More Precious than Gold.	255
Easter Song, An.	160	Mountain Dwellers.	347
Ecclesiastical Creeds or Revealed Facts?	430	Not Preaching Ourselves.	434
Eternal Religion, The.	348	Obedience of Christ, The.	43
Friendship.	353	O Little Home at Bethany.	435
Further Unrecognized Evidence of the Virgin Birth.	418	Other-Worldliness.	346
Genesis 1:1.	192	Pentecostal Gift, The.	347
Glance at the History of Missions, A.	250	Philosophy and Christianity.	422
God is not the Author of Confusion.	190	Preaching.	181
		Principle of Substitution.	101

Question of a Dual Body, The.....	415	Terrible Saints, Those.....	187
Religion in the Development of the Child....	98	Thorns	394
Re-Thinking Missions.....	252	Transforming Duty into Joy.....	351
Rock that is Higher, The.....	351	Translating Second Timothy 3:16, 17.....	438
Searcher of Hearts, The.....	345	Triumph of the Defeated, The.....	88
Seed of the Woman, The.....	137	Truth	28
Significance of the Commonplace.....	38	Ultimate Authority, The.....	352
Something New, Something True!.....	242	Unrecognized Evidence of the Virgin Birth..	83
Song of the Vineyard, The.....	348	Victory	414
Sorrows	345	What does it all Mean?.....	44
S O S Appeal, An	423	What is Man?.....	243
Soul's Escape, The.....	346	Whence Comest Thou?.....	138
Spiritual Subtlety	428	Who Changed the Message?.....	254
Suppose	296	Winona Lake School of Theology.....	177
Teaching of the Times, The.....	135	Worldliness vs. Other-Worldliness.....	437
Teaching the Trinity of the Sunday School..	140	Worship of the Lord Jesus Christ: Is it Ac-	
Temperance Lecture, Dr. Mayo's.....	40	cording to Scripture?.....	240

EDITORIAL

Across Seas	370	Miracles of Jesus, The.....	280
Adjustment of <i>The Methodist Credits</i>	57	Modern Missions and the Great Commission	274
Answer Awaited, An	316	Notes on Demon Possession.....	163
Archaeology of Armageddon, The.....	269	N. R. A. in Religion.....	371
Barthian Theology, The.....	161	Our Magazine to be Continued.....	365
Beecher, Henry Ward, and a Revival.....	165	Parting Salutation, Our.....	313
Bethlehem Manger, The	374	Preach the Word.....	227
Bishop Badley on Re-thinking Missions.....	377	Presence of the Triune God, The.....	165
Christian Faith, Qualities of.....	217	Re-Thinking Missions.....	222
Christianity and the Power of the Air.....	65	Right and Wrong Kind of Praise.....	10
Christianity and the Time Spirit.....	69	Sad Reality, A.....	316
Christianity and the World Age.....	16	Samson Agonistes Again.....	317
Christian Men	388	Science in Evangelical Colleges.....	225
Church and Evangelism.....	115	Shaw's Criticism Answered.....	322
Evil Personalities that Prey on the Souls of		Signs of a Revival Among Students.....	432
Men? Are there.....	218	Some Pertinent Considerations	396
Facing the New Year.....	2	Ten Commandments Today, The.....	71
Faithful Witnessing.....	315	Thanks	321
Fountains from Flint.....	157	Theory Still Unproved, A.....	67
Genius? What is.....	318	Time Element in Man's Making, The.....	368
Giving the Gospel Wings.....	321	Two New Associate Editors.....	58
Great Magazine, A: A Great Opportunity..	213	Up-to-date Modernism.....	277
Investing Intellect.....	117	Valedictory, Our Magazine's.....	314
Kingdom Quest and its Consequences, The....	6	Very Word of God, The	375
Laymen Re-thinking Theology	377	Wheaton College.....	321
Lost Out.....	322	Whose Son is He?	424
Man of Sin, The.....	215	Why Christ Said, "Touch Me Not".....	113
Measureless Wealth.....	60	Word from Dr. Munhall, A.....	57

THE LIBRARY TABLE

All Bible Graded Lessons.....	109	Mistaken Analyst, A.....	206
Comments on an Amazing Book.....	359	Need of Atonement, The.....	205
Jesus the "Unknown".....	107	Two Natures in Jesus the Christ.....	108

THE SANCTUARY

Abide	22	Hope, Prophets of	407
Armour of God, The.....	326	Judgment of this World, The.....	235
Atonement, The.....	80	Love Made the Supper.....	325
Beauty of Holiness, The.....	408	Message of the Churches, The.....	235
Blunder of a Life-time.....	233	New Name, A.....	292
Cheerful Funerals.....	326	Peacemakers	408
Christian Home, The.....	170	Riches of the Glory of God, The.....	173
Christian Leadership.....	123	Seeking the Kingdom.....	325
Consecration	326	Spiritual Gravitation.....	324
Exalted Adorable Jesus, The.....	289	Where? Whither?.....	18
Founded upon a Rock.....	323	Witness of the New Life, The.....	22
Hope	82, 404		

FOR YOUR SCRAP BOOK

Afflictions	147	Insufficiency of Morality.....	257
Archaeology	45	Jesus, Our Saviour.....	201
Bible, All-sufficient, The.....	102	Keep the Lens Clean.....	443
Bible, Beauties of the.....	147	Kindness Infectious.....	303
Bible, Inspiration of.....	147	King's Answer, The	441
Bible Instruction, Early.....	102	Little Daughter of your Eye, The.....	256
Bible of Supernatural Origin.....	256	Manger Child, The	440
Bible, Unity of the.....	256	Measuring Gifts.....	200
Body of Christ, The	442	Message of Love, A.....	303
Broken-hearted	200	Mountain Blossoms	443
Cancelled Bond, The.....	256	Paul's Defeat	442
Contradictions and Verities.....	103	Peace and Good Will	443
Dare to be a Daniel	440	Power Behind the Ambassador, The.....	440
Definition of Soul.....	303	Realities in Religion, The.....	440
Difference, The	441	Retribution Sure to Come.....	201
Early Church Uncovered.....	45	Scoffers Silenced.....	200
Ecology	46	Second Moon, A.....	45
Education	46	Secret of Contentment, The	442
Father's Pity, A.....	147	Secret Life, The.....	103
Fault-Finders	200	Self-made Man.....	46
Footpath of Peace, The	440	Sermons that Omit God.....	303
Found Her Speechless	441	Smearing at the Hereafter.....	441
Genuine Inscriptions.....	45	Sublime Requirements, Our.....	102
Geophysics	46	Success, not Failure.....	102
Germ of a Sermon, The	441	Sun Spot, A.....	46
God's Providence.....	157	Think Over These Statements	442
God's Wonderful Love.....	201	Thou art the Man!.....	102
How She Knew.....	256	Two Hundred Anxious Mothers.....	441
I Know That You Know	442	Unfailing Promise, The.....	102
Immortality	200	We Would see Jesus.....	143
Inevitable Result, The.....	103	What is Your Life?	443
Inspiration Lacking.....	303	Wise Answer, A	442

YOUNG PEOPLE'S DEPARTMENT

Andrew Finds his Brother.....	105	Brethren of the Lord, The.....	202
Andrew, with John Baptist.....	103	Changed by Grace.....	148
Angel's Witness, The.....	50	Coming of Jesus, The.....	104

Coming of the Holy Spirit, The.....	257	Peter, the Rock.....	148
Disciple whom Jesus Loved, The.....	105	Philip, the Pragmatist.....	149
Election of Matthias, The.....	204	Protracted Prayer Meeting, A.....	52
First Hostility, The.....	305	Rejoicing in Suffering.....	307
Infallible Proofs.....	48	Sermon that Won Many, A.....	258
James, the First Martyr.....	150	Sin of Hypocrisy, The.....	306
Judas, the Traitor.....	203	Such as I have Give I unto Thee.....	260
Life of the Early Church, The.....	259	Teachings of the Risen Christ, The.....	49
Luke	47	Thomas, the Doubter.....	201
Matthew, the Publican.....	151	Times of Restitution.....	304
Nathaniel—Is every man depraved?.....	149		

TEXTS

Genesis 1:1.....	192	Matthew 5:6	276	John 16:28	397
1:1, 2.....	190	5:9	408	17:1, 5	289
1:27	230, 243, 368	6:32	442	18:38	28
2:7	67, 198, 243	6:33	325	19:2	394
3:9	18	7:24-29	323	20:17	113, 399
3:15	137	11:21-24	280	20:19-29	201
5	236, 293, 331	13:46	324	Acts 1:3	48
11	236, 293, 331	16:24	353	1:3-8	49
13:1-9	408	20:20-28	150	1:8	347
Exodus 20	71	20:28	284	1:9	399
Numbers 22:34	233	Mark 1:21-35	162	1:10, 11	50
Deuteronomy 8:15	157	12:34	6	1:12-14	51
22:8	170	16:15	274	1:14	247
Joshua 24:2	288	Luke	47	1:15-26	204
1 Kings 22:34	251	2:12-16	440	1:16-25	203
1 Chronicles 16:29.....	408	2:14	443	2:1-13	257
Psalms 19:1-14	349	5:27-35	151	2:14-40	258
20:1	399	12:6	2	2:42-47	259
27:1, 4, 7	123	12:56	180	3:1-11	260
40:3	22	17:1	395	3:12-26	304
42:5	349	24:25	282	4:1-22	305
61:2	351	John 1:35-41	103	4:23	324
78:20	157	1:38	104	4:32-37	306
107:3	350	1:40-42	148	Acts 5:1-11	306
124:7	346	1:41	105	5:12-42	207
139	12	1:43-51	149	12:1-4	150
Isaiah 5:3	348	3:16	200	12:7	44
35:8	228	4:2	396	15:13-18	115
40:9	347	6:47	352	Romans 3:27	76
51:11	345	7:1-8	202	5:1	120, 395
55:2	349	12:2	325	10:14	115
56:1-12	409	12:21	147	11:22	74
Ecclesiastes 1:9,10	277	12:31	235	12:19-21	120
Zechariah 2:2	18	13:35	41	13:10	351
Matthew	151	14:1-9	149	15:33	407
1:23	398	14:2	347, 403	1 Corinthians 1:2	240
2:10,11	374	15:5	22	3:41	400
		15:19	126	6:20	119
		15:24	280	7:31	346
		16:20	409		

1 Corinthians 16:13.....	74	1 Thessalonians 2:13	13	Hebrews 12:27	229
16:20	408	5:8	82	2 Timothy 1:13	75
2 Corinthians 3:5	60	2 Thessalonians 3:1	119	3:16,17	438
5:17	29	2:2, 3	215	James 4:2	350
5:19	80	Hebrews	446	1 Peter 1:18, 19	13
8:7	448	1:1,2	287	1 John 2:2	285
Galatians 1:11, 12	13	1:12	348	3:1,2	398
Ephesians 2:2	65	2:5	50	3:20	345
2:8	77	6:19,20	404	Revelations 2:17	292
6:14	326	9:22	92	3:21	300
Colossians 1:26, 27	173	9:24-28	398	3:22	235
		11:1	217	13:15	242
		11:5	402		
		11:6	396		



of high resolves and kindly hearts, birds and flowers and sweet music and acts of men that cover not a lie—these all weave for us the garment of praise, these all add notes to the great symphony with which we are to hymn the divine praise.

God wants all creatures and all things to praise him. He is unrestricted. My daily task if it is well done is beautiful in his eyes; it is a daily sacrament. My heroism is a fragment of this beauty song. The smiles that shine through my tears, the outstretched hand to the unfortunate, the love that wounds not another's feelings—these clothe me in the radiant robes of beauty.

Members of God's Household

F. B. MEYERS, D.D.

Isaiah 56:1-12

EVIDENTLY this refers to the Gentiles, who are described in these very terms by the apostle in Eph. 2:12. He refers to them (*i.e.*, to us) as *strangers from the covenants of promise*.

The one condition with which we must all comply is union with Christ. Our own movement toward him in repentance and faith is specially emphasized: but in Acts 2:47 we learn that the adding is the direct act of the Lord himself. But on which ever side the emphasis is laid, the result is the same. It is as though the partisan-wall between the heart of the believer and his Lord was broken down, and the two made one compartment, pervaded by one Spirit—the Spirit of Jesus.

The further description, which ought to apply to us all, is extremely beautiful. It is fourfold.

1. *They minister unto Him, i.e.*, they live their life and perform its varied duties with their faces always toward their Lord, and everything is done with a Christward aspect, as to him.

2. *They love His name, i.e.*, his honor is precious to them, and they would suffer any pain and loss rather than see it tarnished.

3. *They keep the Sabbath, i. e.*, they observe the rest of God into which we enter in this life. Their souls are pervaded by a Sabbatic calm, a peace that passeth understanding.

4. *They hold fast the covenant, i.e.*, they deal with God on the assured ground of his eternal purposes of grace. And if this is their character, their portion is painted with immortal colors. They are brought to mountains of vision; they are made joyful as constituent members of God's house of prayer, and they are gathered into the family of the saints. These are rare privileges. They are ours in Christ, but let us possess and enjoy them.

The Power that Changes Sorrow to Joy

E. W. CASWELL, D.D.

John 16:20

JESUS at the last was a great disappointment to his disciples. He was going away when they wanted him to remain. He promised to send the Comforter; but him they did not know and could not see, and therefore they did not wish to change leaders. They longed for a temporal kingdom at Jerusalem, where the disciples could be the chief actors in the government. They could not then understand what he meant by a spiritual kingdom, or about dying on the cross for the world.

These things, instead of looking expedient, appeared disastrous; but afterward their sorrow was turned into joy. Then were the disciples glad when the grave could not hold him, when he came forth glorified and triumphant from the grasp of death. When they could not find the body in the grave, they found Christ in their midst, saying, "Peace be unto you!" "Tarry ye in Jerusalem until ye be endued with power from on high." "Go ye into all the world." These once terrified, disappointed disciples surrendered Jesus joyously to the angelic attendants on Mount Olivet, from whence he ascended to glory. On their way back to Jerusalem, they believed that he would come again in brighter glory and bring them into his heavenly kingdom.

On the day of Pentecost prayer was changed to praise, weakness to power, fear to faith, when they were filled with joy unspeakable and full of glory. Should we not consider all our disappointments his appointments, working out for our good and his glory?

Current Religious Thought

Christianity Versus Liberalism

C. H. BUCHANAN, D.D.

CHRISTIANITY has her many foes, and *liberalism* is one of them. Though it masquerades in great style and has added many illustrious names to its ranks and is musty with age, it is, nevertheless, a dangerous foe, most persistent in its opposition to vital Christianity. Though often exposed and driven from the field, like a hydra-headed monster, though suppressed at one point it renews its strength and springs up at some other point.

The strong pull liberalism has for even a moment's notice, grows out of mankind's weakness for wanting something new, and the tendency to grow weary with the tried and the true. In spite of such human weakness giving occasion for her foes, Christianity has continued to live, and to regard the precaution of her Great Teacher: "Beware of false prophets."

Who Are Liberalists?

They who call themselves "liberalists" may be sincere in their views concerning the character and teaching of the Lord Jesus Christ; but is their sincerity a sufficient justification for their being allowed the right-of-way in the Christian world of today? They can be and are honestly mistaken in their estimation of the Lord. Such a mistake is evident from the fruits of the cast of Christianity constructed on the basis of their conclusion drawn from the Lord's commission to his disciples.

But who are the liberalists and what do they believe? The name has a pleasing sound and a catchiness about it, as contrasted with the closed mind and stubborn will. This very fact has deceived many, and given them an undeserved open port. Yet this same liberalism would demote the Lord Jesus and let his religion down from its exalted

position to the low level of *humanism*, to trail her garments in the mire of the mundane world. It would deprive our noble Christianity of her pinions with which she soars into the ethereal blue, and leave her to flounder in the bogs of humanity.

The intentions of the system may have been kindly conceived, but a tree must be judged by its fruits. Liberalism's true nature can be known from its origin and its tendency. Of its origin Mr. Max Müller tells us that "in the days of Frederick William I, it became fashionable among sovereigns to profess themselves *liberalists*." Now, we can have some conception of liberalism when we remember that Frederick was the friend and protector of Voltaire and shielded him from the French wrath because of his attacks on Christianity. But the Emperor came to rue his kindness and to say: "I would give one of my provinces to be rid of Voltaireism." This was the age of revolt from established authority, especially in religious matters. "Liberalism is designated a type of religion in which freedom of discussion and the right of descent is encouraged for the sake of a closer relation between religion and culture" (G. B. Smith). In reality this means giving intellectualism the right-of-way in religious matters, regardless of the fitness of the culture to be dominant.

Here we have in brief, the genius of liberalism. It refuses to be bound by the long-established truth of religious authority; it exalts the intellect; it demands a free rein for all kinds of reasoning in religious matters; it denies the supernatural in Christianity and especially the divinity of the Lord Jesus Christ; and holds that He was merely an exalted human being. It finds its ideal embodiment in old Universalism,

or rather in Unitarianism. Its favorite name is Modernism, yet in science it dates from Heraclitus; of the sixth century B. C., while in religion it is even as old as Arianism, of the third century A.D. In fact, it is as pagan as Plato, while basking in the garbs of Christianity and enjoying her refined prestige.

Liberalism emphasizes the intellectual side of religion to the neglect of the spiritual. It almost invariably leads to more or less rationalistic religion. It designates the spiritual realization of religion as "obscurantism," which comes to mean lack of intelligence, if not, indeed, actual ignorance—however genuine and triumphant the religion of faith may be. Liberalism thrives best in the role of criticism, setting up its own standards and declaring its erratic judgments. Thus it would pull down the Christianity taught by our Lord Jesus Christ and propagated by his apostles by which they overcame the pagan world. To accomplish its own triumph, it would demote and belittle the great Master Himself. Such tactics may be found in almost any of the liberalistic writings of the day.

To see an ideal embodiment of the modern liberalist one has but to read the writings of Mr. Matthew Arnold, poet and self-constituted critic of the Bible, religion and contemporary Christianity. He is very bold in the assertions of his own opinions, yet very defective in giving satisfactory reasons for those opinions. He camouflages his lack of experimental knowledge of spiritual Christianity by his high-hatted pretensions as critic, posing before the world on the strength of the world's love and honor for his sainted father, Thomas Arnold, of Rugby. Such pretentiousness may have its little day, but will pass and perish with other small things. Already Matthew Arnold is laid on the shelf to gather the dust of oblivion. Who reads him today? To make mention of his criticism of the Bible and Christianity, is to make a breach of best propriety.

Such men and their proteges are very glib in their use of the term "obscurantism," as if the very mention of the term carried with it any meaning whatsoever. This they do forgetful of the fact that there are living noble men without technical knowledge of sci-

ence, who are the "salt of the earth." With but a limited amount of scholastic culture, but with an abundance of practical judgment and a head full of good common sense, they are the originators and protectors of country's welfare today. They may not be able to demonstrate a single one of Euclid's propositions or know the meaning of Napier's logarithms, but they are past-masters of a religion that gave us a Christian civilization and secures us against an atheistic revolution, such as cursed France and Russia in their day.

It is a pure fiction to say that real Christianity ever for a moment resisted worthy intelligence or ever refused the worthy intelligent a place in her ranks. But she to be true to her principles, must protest against the pretense that intelligence is the highway to the kingdom of heaven, or that the "new birth" has been relegated to the junk pile with much else that Jesus taught. It is as true as ever that "by faith we are saved" and that "the world by wisdom (science) knew not God," for spiritual things are spiritually discerned.

Where "New Knowledge" Fails

In the light of real experimental knowledge, one can readily see where James G. Gilkey, A.M., D.D., in his book, *Meeting the Challenge of Modern Doubts*, has hopelessly failed. He professes by the light of "new knowledge" to lead youths out of the darkness into a spiritual day. By "new knowledge" he means nothing else than by the way of "modernism." In his book he at times writes enthusiastically, as if he were master of his great theme. But in the entire volume there seems not to be a single sentence to indicate that the author has a practical, experimental knowledge of real spiritual Christianity. And his very statement of what modernism is, would imply this fact of deficiency. In giving a definition of what liberalism means, he says:

If we were to sum up in a single sentence the new views of Jesus we would say it pictures him as a human being, a supreme leader and inspirer, who revealed to mankind a new and singularly beautiful way of living. According to this view Jesus' major contribution to humanity was not to die on the cross. It

was to live and think, and discover for his fellow men truths of a profound and permanent value. . . . What is the source of this conception of Jesus? It was drawn from the Bible, but from the Bible as read and interpreted in the light of modern knowledge. . . . The liberal scholars of our times are convinced that the Bible is not divinely inspired, verbally infallible and not a comparatively consistent document (page 173).

All this and much more of the same kind, is said in a volume presuming to remove modern doubts from before present day youths! Was there ever formulated a more adroit, therefore dangerous, expression of liberalistic infidelity, a well-rounded expression of scholastic and pulpit skepticism? How can one who has such a conception of the Bible and of Christ the founder of our religion, ever remove the modern doubts from any one who has them? He may meet doubts from lack of knowledge, but how dispel spiritual doubts with a lamp without light because it never had oil in the vessel? Such a teacher would be like a physician who came from a sick room to see this writer, with the germs of a contagious disease in his clothes; he would spread the contagion of doubt wherever he goes, and perhaps not be conscious of his malignant practice as a teacher. How under heaven can a liberalist who believes the Bible a book full of errors, not consistent with itself, and who believes that Jesus Christ is not divine, only a great teacher who lived a great life and taught "profound and permanent truth," but was not the Redeemer of mankind,—how can one having such views dispel religious doubts from any one? Like a pest-infested physician, he scatters contagion where he should remove it.

With such views of the Christ of Calvary, how could there ever have been a triumphant Christianity, defying the mob who crucified the Son of God and put him to open shame? How could there ever have been the "power of the resurrection," a power proclaimed far and near by the apostles who went everywhere "turning the world upside down?" How did the early Christians manage to over-turn the pagan Roman empire and supplant it with a Christian Rome far superior to the old pagan system? The liberalists deny all superhu-

man power in Christ and in his Christianity.

If Christ was only a man like the rest of us, he was a deliberate deceiver and his disciples went out with a lie upon their lips to accomplish their wonders. They went proclaiming "Christ and him crucified, the Saviour of the world, whose blood was shed for the redemption of many." They proclaimed and died for what they had heard and seen, and for what they knew in themselves.

Now, if they accomplished the wonders they did for the uplift of humanity by proclaiming and living a falsehood, then a lie is greater than the truth, and all through the ages the wisdom of the world has been wrong, for men have everywhere taught that truth is mighty and will prevail. If liberalism is correct in its conception of Jesus and his religion then they will have to reorganize the minds of thinking men and reconstruct morals and ethics and society on the basis of a falsehood. But men will not be satisfied knowing they are believing a lie. They know that the power of Christianity is the *power of the truth*. Men have died and will die for Christ. They will not die for a lie. They will die for what they know to be truth.

How then can men with a sound mind deny the consistency of the Bible or traduce the blessed Redeemer and his "power of an endless life?" When one comes to possess such a frame of mind, how can he know the reality of the kingdom of God on earth or reveal its mystery to others? How can one "meet the challenge of modern doubts" who thinks "Jesus was palpably and honestly mistaken?" Such a statement would require that one who makes it must assume omnipotency.

But tell us, ye knowing men, where does the intellectualist or liberalist lay the limit to his pretensions of knowledge? How can one remove modern doubts concerning the Christian religion who knows all about the "new knowledge" but nothing about the *New Birth*, the one condition of the great Teacher by which a soul can know or enter the kingdom of heaven?

It is not surprising, therefore, that the critical, so-called scientific spirit should fail to interpret aright the mean-

ing of Christ's religion. The liberalist approaches the subject from the wrong angle and misses its meaning. As well might one without a musical ear expect to know and appreciate fine music, or who is without an artist's eye to appreciate classic art, as to expect one without the indwelling Spirit to know and appreciate the master spirit of religion. Yet this "awkward squad" in religion would presume to know all about it and to be past-masters in criticizing it. They call to mind the witicism of Voltaire, who said, "If religion were not divine, it would long since have perished because of the abuse of it." This perversion of Christianity by the liberalists is the worst enemy religion has, because it pretends to present a correct statement of Christianity, yet deny her most vital principles.

A Normal Representative

Let us not suppose that the author in question is an extremist in presenting the modernist's conception of Christianity. Far from it; he is a fair sample of the normal modernists, and presents his views as correctly as any one could. Besides denying the divine element in Christ and in Christianity, they appeal to educational agencies to make men good,—forgetting that the giant crooks of the day, many of them, are university graduates with high degree diplomas. This is logical; if a school considers man only "an animal with an intellect," and while developing man's intellectual powers, neglects his moral and religious nature, what wonder that master crooks are graduated?

On the question as to whether intellectual education helped to hurt a country, Rousseau won a prize essay, and he reached the conclusion that "education does not make a man good; it only makes him clever,—usually for mischief." Over against this questionable cast of education, let us place the genuine spirit of Christian education, with its high sense of moral principles, honesty and truth, with self-sacrifice for the good of others. This spirit inspired the apostles and prophets to do and to die for the religion they experienced, and the Christ they knew and loved. Primitive Christianity would have faded out if it had possessed only

the example and teachings of a pagan great man; and under only such influences today it would rapidly fade from the minds of men. But did not our Lord promise the disciples, on Peter's confession: "Thou art the Christ, Son of the living God," that "on this rock, this belief, I shall build my church and the gates of death shall not prevail against it?" How can we ever hope to have a triumphant, ever-living Church when the vital principle of Christianity is denied and other agencies are substituted in its place? The very idea is a mockery to common reason.

The Same Old Problem

Men of today claim that Christianity must be saved from its own errors. This is the pretense of the liberalists. In all ages strong-minded men have made the same claim. No doubt there was a time when Catholicism was tyrannical, and refused men the liberty of thinking for themselves, hence the rise of liberalism, demanding "freedom of discussion and the right to descent from traditional beliefs." But that time and spirit has disappeared long since. Martin Luther sounded its requiem. Yet, even liberalism and free speech must find a limit somewhere.

For men of today to conclude that any man who differs from them in religious beliefs are "obscurants," or that a close relationship between religion and culture, does not exist in vital Christianity today, has simply swung back into the tyranny of the hated religion of the Middle Ages, demanding that all men think with them, and that intellectuality alone has the entree to the kingdom of heaven.

No amount of liberalism can do away with the fact of spiritual Christianity as taught and established by Christ himself; and no amount of unbelief, call it what man may, will ever save the world from sin, or solve the problem of the meaning of life, or the eternal destiny of man. Only the Teacher who brought "spiritual life and immortality to life" can do this.

Any life based on a material existence alone, which denies the miraculous in religion, in the life of Christ and the Bible, must eventually come to *human-*

ism, and that in turn must come to *nihilism*. If our life came from nothing, has no design in it and no purpose in view and is going nowhere, it has in it every element of self-destruction. It is when men feel that they were created by an allwise God, with His Will as the law of life, and His spirit as a guide to an eternal life, that considers this life and its struggles but a fitting ground for that eternal life; then is it that life is joyous and full of beauty; patience in tribulations becomes a song of joy; and the future is radiant with a light not seen on land or sea. Where these are not, men lose interest in life and resort to the near way out of it. The same spirit which inspired the Lord Himself, which cheered the hearts of the apostles and martyrs, inspires the great souls of today.

Dr. Gilkey is of the opinion that lack of great revivals of late is due to the fact that "new knowledge" has done away with the "orthodox hell." He seems to think that the revival enthusiasm grew out of the preaching of such a doctrine, and that souls sought religion out of the fear of hell. But just here he makes his worst break. The fear of hell has not been a prime mover in evangelism. Many of the great evangelists rarely make mention of the subject. Neither Christ nor his apostles rode such a hobby. After fifty years of active ministry one man tells us that he does not remember ever to have preached on "hell fire and damnation," yet this man is the hero of well nigh one hundred great meetings, with an average of an accession for every Sunday he preached. Like his Master his constant theme was the love of God and the "power of God unto salvation."

Dr. Gilkey seems to think that because the "new knowledge" has done away with a material hell, revivals have disappeared. But in this he is again mistaken. Great revivals with many conversions are not a thing of the past in churches not dominated with modernism. Where evangelic faith reigns and the old-time religion is proclaimed with the old-time enthusiasm the old-time results are realized,—because men feel the old-time need of redemption and the same old-time Saviour, and God reigns to redeem and bless. One of the

American Protestant Churches reported for 1932 110,267 souls converted at her altars! Another reported as the result of her revival meetings a net increase of 97,288. Does this imply that revival powers are lost because of the results of "new knowledge?" The lack of revival power is largely due to a ministerial loss of faith and soul-saving enthusiasm. This lack is in perfect harmony with the gospel of liberalism. But neither the lack nor its blighting results are felt in deeply religious churches, where Christ as their divine Lord is loved and honored.

Richmond, Kentucky.

Victory

WHEN you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—*That is Victory.*

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—*That is Victory.*

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—*That is Victory.*

When you can bear with any discord, any annoyance, any irregularity, unpunctuality, (of which you are not the cause)—*That is Victory.*

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—*That is Victory.*

When you never care to refer to yourself in conversation nor to record your good works, nor to seek after commendation, when you can truly "love to be unknown"—*That is Victory.* 2 Cor. 6:1-10. Rom. 8:35-39.

Now thanks be unto God who always leads us forth to triumph with the anointed One, and who diffuses by us the fragrance of the knowledge of Him in every place. 2 Cor. 2:14.—*Selected.*

The man who is going nowhere is always too busy to go anywhere.

The Question of a Dual Body

W. M. FRYINGER, D.D.

IF man's personality resides in his spirit being, and that being is permanent—that is, immortal—then it is clear that questions concerning man's destiny must be considered in the light of the relation between his present and future state of existence. How greatly man's powers may be enlarged under the new conditions of a future state we cannot even surmise, but there are certain bounds and limitations to which a finite spirit must of necessity be subjected which afford us ground for something more than mere speculation, for what we may at least term reasonable conjecture.

A Body Necessary to the Spirit

We may affirm with a good degree of certainty that a material body will be necessary to the spirit in an enlarged sphere of existence as it is in this. This necessity arises from several considerations.

For Location in Space

A body is essential to finite spirit for localization. A spirit must either be confined to spacial bounds or it must be infinite. Even in an infinite universe there can be room for but one infinite spirit. If confined to spacial bounds, a finite spirit must be subject to the laws of space—must be subject to extension and form. As extension and form can be predicated only of matter, the spirit must necessarily become the inhabitant of a material body. The only freedom we can predicate of finite spirits is freedom within law, which implies freedom within spacial bounds, that is, freedom within a prescribed material sphere. No other localized sphere is thinkable. And to conform to the laws of such a prescribed sphere a material body is necessary. Of this, more anon.

For Obtaining Knowledge

A body is essential to a finite spirit for the acquisition of knowledge. There is no reason whatever to suppose that the human spirit will enter another world of being with any more knowledge

of the conditions of that world than it had of the conditions of this world when it came into it. And there is no more reason to suppose that it can acquire a knowledge of the material bounds and conditions and laws of that unknown sphere, without the medium of a body, than it could have gained such knowledge of this world without a body. The argument may be one from analogy only, but it is far more rational than to suppose that in another state the spirit will drink in all knowledge intuitively. Only of One can it be said, "His understanding is infinite." Omniscience no more belongs to a finite being than does omnipresence. Let us be sensible. We are far from being gods, and always will be.

For Increasing Happiness

A body is essential to finite spirit to constantly add to its happiness. This may seem an odd conceit, but is it as odd as the somewhat popular notion that when the spirit leaves this world it will spend eternity in an emotional ecstasy which can hardly be characterized as anything else than the height of absurdity? The future existence will be a rational existence. It will without doubt be spent for the most part in the study of the material universe, and the greater part of the happiness that state of being will afford will be that obtained through the acquisition of a knowledge of God as he has revealed himself in his works of creation as well as redemption—a knowledge of the former to be absorbed then, as now, through a bodily medium.

Adaptation to Environment Necessary

Again, we may affirm with no less certainty that the body of a spirit translated to another sphere must be one adapted to that sphere.

Special Bounds

In what will that other world differ from the earth we now inhabit? As far as we know, in immensity only. But, it will not be the boundless universe. If we believe the human spirit to be a creation of God, we cannot believe that it

will be allowed to roam through illimitable space at will. "God is not the author of confusion." Freedom within law will forever confine the spirit to spacial bounds as well as to a material body. The sphere it will enter when it leaves this world will doubtless be one beyond our present conception. Intimations of the vastness of its extent have been hazarded by some great minds. Lord Kelvin, the renowned scientist, estimated that our solar system is part of a vast sphere composed of gravitational matter equivalent to a thousand million of suns. Whatever may be the extent of the sphere in which the spirit will find itself, it will require a material body adapted to conform to the material laws governing that sphere.

An Attenuated Atmosphere

The atmosphere of earth constitutes the sphere in which the physical man lives, moves and has his being. Beyond this aerial region his body would become useless as a medium for the acquisition of knowledge, as sense perception would be utterly destroyed. The ethereal region is the most attenuated form of matter in mass with which we are acquainted, and yet a solid wall of rock could not as effectually confine man to his earthly abode. That the ether in which our world moves pervades universal space is not an established fact. The theory is an unprovable one. Says a noted author, "Of ether all is as yet hypothetical." There are forms of matter more refined and attenuated than the so-called ether, vastly diffused as it may be. A writer in the *National Geographic Magazine* says:

Imagine a drop of water expanded into a sort of supersteam so attenuated that it would fill a globe sixty-two miles in diameter. It is believed that some of the nebulae may be composed of gases as rare as that.

Now why may there not be an immense sphere, including all the worlds visible to us, and many more, of which ether is the atmosphere, and a still more attenuated form of matter the boundary wall? Beyond such bounds a body adapted to life and motion in an ethereal environment, as the present body is to earth's atmosphere, could not pass. New and greatly increased freedom of motion

would make visits to all the worlds composing this vast celestial region easier than journeys to points on earth are now, and greatly expanded powers of perception would render the acquisition of knowledge of these multitudinous worlds a task of ease and pleasure. As in this new and higher school spiritual beings would develop increased fitness for a still more advanced sphere of knowledge they could be translated to a new environment, invested with new habiliments that would enable them to master the new material forces with which they would be brought into contact, and so go on "from glory to glory" forever.

Concentric Spheres Possible

This is not mere fancy on my part. Both science and Scripture indicate its probability. Lord Kelvin's suggestion is not the only basis for such an hypothesis. "Our knowledge about gravitation is altogether too vague," says Sir Oliver Lodge. That what we call the attraction of gravitation applies to the entire material universe is now a disputed question.

The Newtonian theory that the attraction of gravity is in proportion to the mass of material bodies and their distance from each other has been modified by the discovery that electric conditions modify if they do not control this attraction. This and other discoveries have led some scientists to adopt an entirely new theory concerning gravitation, that the attractive forces which material bodies exert upon each other is owing to electricity magnetizing these bodies by a certain disposition of the electrons and thus holding them to their orbits. However this may be, it is reasonable to suppose that the forces of gravity, as we know it, may act only within bounds pervaded by what we call the ether, beyond which it may be modified to suit new conditions.

The gravitational system of which our world forms a part, if limited at all, must, to conform to all we know of natural law, be spherical. A more distant system, the orbs of which would move in a more attenuated form of matter than the ether, would of necessity come in contact with ours at every point

of our outer boundary, thus making it a concentric envelope of this ethereal sphere.

Recent astronomical discoveries render it more than probable that beyond our gravitational system there is a vastly enlarged astral system which necessarily envelops ours. Director Campbell of Lick Observatory is authority for the statement that observations at the station of the University of California at Santiago, Chile, reveal that the two clusters of light known as the Magellanic Clouds, and hitherto presumed to be a portion of the Milky Way, are two distinct cosmic units composed of suns or stars like our own, and that they are moving through space at the rate of one hundred and seventy-five miles per second! This inconceivable rapidity of movement indicates a material environment more attenuated than the ether. And it largely confirms all that we have suggested in regard to the question of a dual body as a necessity to man's present and future existence.

Does not all this "lead to a strong suspicion" that the universe is composed of material spheres enveloping each other to a boundless extent? Certainly there is ground for such a cosmographic conception. Our solar system may not be the centre but only a part of the ether-filled gravitational sphere in which it moves. It is reasonable to suppose that beyond this ethereal sphere there is one still larger, and beyond this enlarged sphere another larger still, each successive sphere completely surrounding the other and preserved intact by the separating elements composing its boundary. The theory of concentric spheres is the only one that fits into the facts of infinite space and infinite duration, and is hence scientific and not altogether speculative.

Scientific Confirmation

The Milky Way sweeps in a vast circle around the celestial sphere as we know it. Astronomers call it the Galactic Ring. It encircles all the stars we see. More than a quarter of a century ago William Russell Wallace said: "The belief seems to be now spreading that the whole universe of stars is spherical or spheroidal, the Milky Way being its equator." The renowned astronomer,

Proctor, about the same time said: "That the sidereal system has limits I do not doubt;" again, that there may be "an infinite succession of orders of systems;" and again, that these successive spheres may be what he calls "spherical shells," corresponding to what I have called "concentric envelopes."

Prof. Simon Newcomb, one of the first of America's mathematicians and astronomers, says: "Suppose the stars to be scattered through infinite space so that every great portion of space is, in the general average, equally rich in stars. Then at some great distance we describe a sphere having its centre in our sun. Outside this sphere describe another one of greater radius, and beyond this other spheres at equal distances apart indefinitely. Thus we shall have an endless succession of spherical shells." And thus science confirms the conjecture that man is destined to pass through successive cycles of time and space as his growing powers and increased knowledge qualify him to graduate from one galactic sphere into another, a conjecture which may have been anticipated by Milton when he wrote:

How gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb.

I can imagine no other rational manner in which eternity can be spent than in an infinite study of God and His works, and I can imagine no other gradations of opportunity for such study than that which enlarging concentric spheres of space would afford. As has been said, "The sphere is the emblem of immortality." Such a conception of the universe makes it what it is evidently designed to be, a fit universality for the sons of God.

We Now Have a Spiritual Body

There is no conceivable reason why a body adapted to an ethereal environment may not be an inner vestment of the spirit now. "There is a natural body, and there is a spiritual body," says Paul, using the present tense. He also makes a distinction, not only between soul and body, but between soul and spirit, leaving us to infer that by the term soul he means the spiritual body. Martin Luther was of this opinion: "The force of Paul's reasoning

regarding the resurrection body," says Dr. James M. Campbell, "that it is psychological rather than physical, that it is sown a natural body and raised a spiritual body, has not been felt as it ought to have been." Says Dr. Richard La Rue Swain: "Both before death, and after, the good man has a spiritual body. Not a spirit body, but a spiritual, a refined and sensitive instrument of the spirit."

Many theologians take the same view as expressed above. Science has not demonstrated the existence of a spiritual body, and perhaps cannot, but it offers no objection to the theory of its

existence. Chavee, a French physicist, says: "No fact in physics, chemistry, or mechanics contravenes the theory." If we are to study man in his relation to the future as well as the present life, we must regard him as a mortal and an immortal being, as possessing qualifications for each of these states. An inner vestiture of the spirit may not be necessary for his present environment, but it may be necessary for his introduction to another state of being. We therefore regard it as highly probable, if not certain, that man has a dual body.

Healdsburg, California.

Further Unrecognized Evidence of the Virgin Birth

PROFESSOR HERBERT W. MAGOUN, PH.D.

AN article with the title "Unrecognized Evidence of the Virgin Birth" was published in the February number, but it did not exhaust the subject. Since its publication my attention has been called to the fact that the word rendered "of man" is *andros*. It escaped my notice in paraphrasing, because I followed the English version instead of going back to the Greek. The oversight was unfortunate for several reasons, although it was natural enough.

Having once noticed the fact, it becomes a source of amazement to me that practically all English translators have done the same thing and that they have done so because the original scribes who foisted the present reading upon the text must have assumed that the word *andros* could be taken in the generic sense as meaning a human being. That, however, is impossible! The Latin Vulgate has *viri*, which is a correct rendering, for this word, like the Greek one, is used exclusively of the male sex and never refers to a woman.

A human being means in Latin a *homo*, and the Greek equivalent rightly appears in the English word anthropology, which covers the study of man as a human being. A reference to Mary is therefore impossible in the verse containing the word *andros*, and the translations are wrong in taking it to mean

"of man." It cannot mean that and must of necessity mean, "of a man," for the word refers to a man as distinguished from a woman, or to a husband as distinguished from a wife. My interpolation, (Mary's wish), was therefore wrong, and I am only too glad to acknowledge the fact; for my general case is greatly strengthened by the alteration.

To understand the true inwardness of the sentence, it is necessary to know something of the status of a woman in an ancient Hebrew family. She was to all intents and purposes her husband's inferior and servant. He was monarch in his own household, and she had no will as opposed to his. That condition still persists in orthodox Jewish families, and a friend of mine who was educated to be a rabbi but is now a Christian minister told me that he did not want or intend to marry a Jewess. When I asked "Why?" he replied: "I want a wife who will help me—I don't want to be a little tin god on wheels in my own house." He did not marry a Jewess, and he has a most efficient helpmate.

The word *andros*, therefore, must refer to a husband, and the only correct translation is, "nor of the will of a husband" (imposed on his wife). That is tantamount to saying that Joseph had nothing to say about the mat-

ter and was not instrumental in producing the birth of Jesus! As the sentence stands in the present text, the word *andros* has no sense, since husbands do not determine the religious belief of their wives and never did in any Christian community. That is a matter between the individual and God, and no one else has anything to say about it.

The will of a husband was the dominating factor in most Jewish births, as must be evident from the facts in the case, and it is therefore significant in this instance that John said *andros*. It categorically excludes Joseph, even if it very properly omits his name. No husband had anything to do with the conception of Jesus, and the singular number alone allows the sentence to have a clear and sensible meaning. No wonder remains that the commentators have struggled over and been baffled by it as it stands; for the more closely it is studied the worse it becomes, while a change to the singular makes it plain as day that the virgin birth is referred to, every word being appropriate.

It was not Joseph's will but the creative act of God that caused Jesus to be born, and a direct reference to that fact is contained in the remark in Hebrews (10:5): "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me," etc. To me this has always meant but one thing—the virgin birth. It was no ordinary body, it was one prepared for the service of coming to do God's will. He had no pleasure in whole burnt offerings and sacrifices for sin, and Jesus therefore came in the body prepared for Him; as it was written in the roll of the book, the text says.

Was the change to the plural accidental or intentional—to be rid of the plain unequivocal testimony to the virgin birth—like some other things? Thus, in John 7:16 manuscript evidence shows that the reading once was, "my doctrine (teaching) is not man's" instead of the present reading, "mine," and the change is a distinct weakening of the statement. It was not man's; for "never man so spake." The Greek sentence has, "Never spake thus a human being," in that order (John 7:46). No human being ever did speak as He spoke.

If we supply the implied words in

Romans 8:3, we get literally, "For the impossible thing of the law, in which it was weak through the flesh, our God, sending his own Son in a likeness of sin's flesh and on-account-of sin, *did and* condemned our sin in the flesh, in order that the requirement of the law might be fulfilled in us, those walking not according-to flesh but according-to spirit," etc. If any one can reject the virgin birth and still retain any real sense in these words, he must have an active mind! Note the words used, "his own Son," "in a likeness of sin's flesh," *i. e.*, the flesh that indulges in sin, and "condemned our sin in the flesh," did not sin himself. And they tell us that Paul did not know of the virgin birth! Do they know Paul?

What did he mean when he said (Gal. 4:4), "when the fulness of the time came, God sent forth his Son, born of a woman, born under law," etc.? The Greek has, "the Son of himself," *i. e.*, his own Son. How could He be that and be merely human? The very idea is absurd. The statement in Colossians (1:13-17) is even stronger: God delivered us from the power of darkness

and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born, of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, . . . ; all things have been created through him, and unto him; and he is before all things, and in him all things consist.

Paul goes on to say that He is the firstborn from the dead and that in Him was well pleased to dwell all the fullness (divine perfection). He then goes into the atonement in a way that is unmistakable. He has no doubts concerning that subject but puts the matter so forcibly that no place is left for the supposition that he knew nothing of the virgin birth. In short, if he did not recognize that, his whole position becomes incomprehensible, not to say absurd; for much that he says has no meaning whatever if applied to a mere man. The virgin birth must have been accepted by him before he could say some of the things that he does say; for otherwise he is rendered unaccountably verbose and a merely flighty expounder of impossible doctrines.

The simple truth is this. From the very start men have tried to dodge the fact that Jesus was born of a virgin. They simply will not believe it. That its rejection involves difficulties worse yet has not made the slightest difference with them. What they have experienced is what they go by, and, not being able to see how anything different could have taken place, they refuse to believe that it did take place. And yet the modern miracles of grace to be found even in the slums of London have no explanation, unless Jesus is the Saviour of the world; and He cannot be that if He was not the Son of God. Nor can He be the Son of God, unless He was born of a virgin; for He cannot be the son of a man and the Son of God at the same time.

The attitude of Thomas was not unique; for it has been the attitude of the world down through the ages. The will not to believe is all-powerful in the hearts of men, and when that is present no amount of evidence avails. If much that we moderns can see with our own

eyes, if we are only willing to do so, has no explanation other than the fact that Jesus was in very truth the Son of God, then we are responsible to recognize the evidence, to weigh it carefully, and to accept it as conclusive, when once its full force has been realized.

Difficulties will remain. They persist in dealing with our own digestion, in the phenomena of sight, in the acquirement of skill of any sort, in the extraordinary accomplishments of Helen Keller, in the very working of our brains in thought processes, and in nearly every phenomenon of our being. That we are familiar with the facts involved does not explain them or remove any of the difficulties; but sensible people accept the facts and do not speculate unduly as to the processes or the unseen forces that are at work. They are there, and they do certain things. The power of the Spirit is there also, and it does certain things, precisely as Jesus himself promised. That, too, is unrecognized evidence of the virgin birth.

Belmont, Massachusetts.

Christian Perfection

G. LOUIS TUFTS, PH.D.

ARISING from a sleepless couch at 2 o'clock one morning, we jotted down the following propositions:

1. God is perfect. Perfection in all his attributes is a necessary qualification to the divine Godhead. If he were not a perfect being there might be another higher and superior Personage as the supreme God.

2. All his works are perfect. He pronounced all things which he had created as being "very good." That is, they were perfectly adapted to the end for which they were made. Light, vegetation, sun, moon and stars, animals and man all fall into the category of perfection. A lily is not a perfect rose, nor is a bird a perfect fish, nor is a man a perfect angel or god. But each in its own sphere measures up to the standard of perfection.

3. In the moral realm God could not create an unholy sinful creature and remain a perfect, holy God. He could not be the author of sin and continue sinless himself. He could not do wrong and still

be right in all his actions. And unless all his actions are right and morally perfect, he is not the God of perfection. So God's standard for himself and all his moral creatures must be that of sinless perfection.

4. God commands all men to live sinless, holy, perfect lives. He cast out of heaven the angels who yielded to disloyalty to the Almighty. Thus saith the Lord:

Be ye holy, for I am holy.

Walk before me and be thou perfect.

Sin not.

Purify yourselves even as He is pure.

Be ye perfect even as your Father in heaven is perfect.

It is not required that we have a perfect body, or a perfect mind, or a perfect judgment. But it is commanded that we love God with all the powers of the mind and spirit and our fellowmen as ourselves, and keep ourselves unspotted from the world and from willfully transgressing any divine law.

Awake to righteousness and sin not.

He that is born of God doth not commit sin.

How shall we that are dead to sin live any longer therein?

5. Jesus Christ came to earth to destroy the works of the devil. Satan is the originator of sin.

The Son of God was manifested that he might destroy the works of the devil.

He that committeth sin is of the devil, for the devil sinneth from the beginning.

This passage refers to one who practices sin as a habit, not to one who may unwittingly violate a divine command, of which he readily repents. So the work of the devil is to induce people to commit sin and to live sinful lives. And this matter of intentional sinning is the test whether we are the children of God or the children of the devil. 1 John 3:10.

6. Jesus Christ can either save the penitent sinner from all sin or he cannot. If he cannot, then he is not a perfect Saviour and does not possess all power and authority over sin. If he can but is unwilling, then he becomes responsible for the sins of the world. He who denies the possibility of our living without sinning by divine help, discredits the power and goodness of Christ. Prior to his incarnated birth, the angel said to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins." His very name signifies a Saviour. And the Apostle Paul says:

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners (1 Tim.1:15).

And John exclaims:

Behold the Lamb of God that taketh away the sin of the world (John 1:29).

And the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

But some one inquires, Can a human being be perfect? This brings us directly to our theme—Christian Perfection.

Noah was a just man and perfect in his generations (Gen. 6:9).

Walk before me and be thou perfect (Gen. 17:1).

As for God his way is perfect:—and he maketh my way perfect (2 Sam. 22:31).

I will walk within my house with a perfect heart (Psalm 101:2).

Know thou the God of thy father and serve him with a perfect heart and a willing mind (1 Chron. 28:9).

Let your heart therefore be perfect with the Lord our God (1 Kings 8:61).

His heart was perfect with the Lord all his days (1 Kings 15:14).

I beseech thee O Lord, remember now how I have walked before thee in truth and with

a perfect heart and have done that which is good in thy sight (2 Kings 20:3).

There is none like him in the earth, a perfect and an upright man (Job 1:8).

Note that all the above passages are from the Old Testament. A lower standard can not be permissible in the New Testament kingdom of free grace. You will also perceive that their doctrine is "to be perfect in heart," the seat of the affections. This is where love is enthroned.

Turn now to the New Testament.

Be ye therefore perfect even as your Father in heaven is perfect (Matt. 5:48).

If thou wilt be perfect, go and sell that thou hast and give to the poor and come follow me (Matt. 19:21).

We speak wisdom among them that are perfect (1 Cor. 2:6).

Let us therefore, as many as be perfect, be thus minded (Phil 3:15).

The perfecting of the saints (Eph. 4:12, 13).

That we may present every man perfect in Christ Jesus (Col. 1:28).

That ye may stand perfect and complete in all the will of God (Col. 4:12).

That the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16, 17).

Now the God of peace—make you perfect in every good work to do his will (Heb. 13:20, 21).

The God of all grace—make you perfect, stablish, strengthen, settle you (1 Pet. 5:10).

John draws a comparison between the love of a sanctified Christian and that of the divine Father in the Scripture: "God is love. Herein is our love made perfect,—because as he is so are we in this world. If we love one another, God dwelleth in us and his love is perfected in us." Perfect love is the crowning diadem of the New Covenant.

The difficulty with many arises from a false conception of what constitutes Christian perfection. They fail to note that the word Christian modifies the term perfection. It is not absolute perfection, such as God alone possesses. It is not angelic perfection, such as adorns these holy beings who never sinned. It may not be Adamic perfection, such as the first human pair experienced prior to their fall, as taught by some writers. It is not freedom from ignorance, nor mistakes, nor blunders which may result in evil, nor thoughts of sinful deeds which troop through even pure minds, nor temptations to commit sin, nor the possibility of sinning and falling from grace.

But Christian perfection is such an experience that is attainable by a descendant of fallen Adam, an inward change of nature such as any truly converted person may obtain and live through the power of the Holy Ghost. It follows the work of regeneration. There are two kinds of sin: our voluntary sinful transgressions of divine laws, and inbred sin or inherited depravity. For the former we are personally responsible, but not for the latter. At conversion all the first class of sins are forgiven and regenerating grace begets within us a new creature. It is a complete work of forgiveness and we are perfectly redeemed from all violations of the laws of God. At entire sanctification this new creature is made pure in heart by the Holy Spirit through the blood of the Lamb cleansing away all inbred sin and native depravity. The pentecostal fire consumes all the dross of carnality. The old man of sin, the Adamic nature, is crucified "that the body of sin might be destroyed, that henceforth we should not serve sin." The Apostle asks, "How shall we that are dead to sin, live any longer therein?"

The two works of grace are distinct in nature. The one is forgiveness, the other is cleansing and purifying. When all foreign elements have been extracted from a cup of water it is rendered perfectly pure. When all the elements of carnality and sin have been cleansed from the human heart it is then perfectly pure in the sight of God. It is not yet mature, for purity must be distinguished from maturity. A perfect apple blossom is not a perfect apple. When the heart has been made pure and free from carnality, then it grows in grace and develops the fruit of the Spirit throughout life and eternity. Vegetation grows faster after the weeds have all been destroyed. As a cup of water taken from the briny Deep is as pure as the remaining boundless ocean, so the sanctified heart is "pure even as Christ is pure" (1 John 3:3).

Webster defines the word perfect as completed, finished, having all that is requisite to its nature and kind. This is the meaning attached to the term perfect in the above Scriptural quotations. Both the Old and New Testaments contain several words in the original He-

brew and Greek which are translated by the word perfect. But the fundamental meaning of all is that of being complete, finished, consummated, terminated, restored, upright, undefiled, without spot or blemish, exactness, made perfect in character. The Biblical teaching is that the regenerated disciple of Christ is to leave the principles of the early Christian life and "go on unto perfection." He is to press forward in the race till he reaches the goal of heart purity.

And this after-conversion experience of holiness or whole-ness is not restricted to the end of the journey of life, as held by some denominations. Natural death has no purifying efficacy over the sins of the soul. It is obtained by an act of faith in the promises of Jesus Christ through the power of the Holy Ghost. We do not grow into the experience of a perfect heart. But the converted Christian is commanded—in the aorist, not the future tense—to immediately "complete, finish, consummate and terminate" his part in the attainment of Christian perfection. And God in the twinkling of an eye will send the refining pentecostal fire to perfect the work of holiness.

Portland, Oregon.

Philosophy and Christianity

Every system of philosophy is little in comparison to Christianity. Philosophy may expand our ideas of creation; but it neither inspires a love to the moral character of the Creator, nor a well-grounded hope of eternal life. Philosophy, at most, can only place us at the top of Pisgah; there like Moses, we must die: it gives us no possession of the good land.

It is the province of Christianity to add, "All is yours!" When you have ascended to the heights of human discovery, there are things of infinite moment that are utterly beyond its reach. Revelation is the medium, and the only medium, by which, standing, as it were, "on Nature's Alps," we discover things which eye hath not seen, nor ear heard, and of which it hath never entered into the heart of man to conceive.—*Wonderful Word.*

An S O S Appeal

G. LOUIS TUFTS, PH.D.

IT was with great sadness that I read of the financial condition of CHRISTIAN FAITH AND LIFE. Of all the periodicals that have come to our home during the past half century, none has been to me of so much help and inspiration as your publication. I am greatly pleased to learn that you are trying to plan for its continuance as a Quarterly. Considering its quality, its strong staff of contributors and all of its merits, three dollars per year for four quarterly issues, would not be an overcharge.

Inasmuch as CHRISTIAN FAITH AND LIFE is a leading champion of evangelical truth and the cardinal doctrines of the Bible in this age of doubt and skepticism, and since you and your learned correspondents are donating your time and services without charge for the maintenance of this exceptionally strong publication, the responsibility of supporting CHRISTIAN FAITH AND LIFE should be shared by each and every subscriber. The cause for which CHRISTIAN FAITH AND LIFE is so powerfully pleading is *no more yours than it is ours*.

If you will allow me to speak to your subscription list, may I in kindness suggest to each one, including myself, that we voluntarily add a dollar to the low \$2.00 subscription and forward to Mr. Boyer at Reading, Pa., \$3.00 for a year's renewal. Also to secure at least one new subscriber for the magazine. Surely no one should do less in an emergency like this—even those of us who have but small incomes.

Then there are those who could add two or three dollars extra. The Managing Editor has been making great sacrifices in our behalf, and several thousand dollars would not replace the amount he is out of pocket. Let all who can do so, send \$5.00 for a year's renewal; and also the name of a *new subscriber*.

But I feel confident that there are many who will want to give \$5.00 in addition to the regular subscription, and some can doubtless donate \$10 and more. In this emergency, let us all do our very best, for where can we place a generous offering that will accomplish so much for the cause of truth and righteousness? And let us all bear in mind

that it is a cooperative undertaking and not a Boyer benefit. Every subscriber is a co-partner.

Those who cannot remit their offering now may advise our publisher what they will send at some later designated date, that he may be able to make his plans accordingly. Why not make it a Thanksgiving or Christmas gift? The cause is worthy of quick and generous action, for the King's business requires haste.
Portland, Oregon.

The Holy Spirit Led

EDWARD D. MALLERY

A CHRISTIAN worker in Montreal, Canada, who had been used of God to help not a few into the kingdom of Christ, was asked to see a young woman attending one of the higher institutions of learning in that city, and who had never been able to find Christ, though for years she had been an earnest seeker, neither had any one been able to show her what was the hindrance.

This worker went to see her, but not before earnestly praying that God would go with him and by His Holy Spirit show her what had been her hindrance; and he promised the Lord that if He would lead her into the light no credit would he ever take to himself but would give all the glory to God.

He met the young woman, and failing to find out her trouble he asked her to kneel with him in prayer. After he had prayed he urged her to pray but she positively refused, saying it would be only mockery for her to pray. As she was a Methodist, and he also a Methodist, he took it for granted that she knew some of Wesley's inspired hymns and so asked her to sing with him the following, in which he tried to emphasize all the pronouns:

Arise my soul arise,
Shake off thy guilty fears;
The bleeding sacrifice,
In my behalf appears;
Before the throne my surety stands;
My name is written on His hands.

He ever lives above
For me to intercede;
His all-redeeming love
His precious blood to plead;
His blood atoned for all our race
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O forgive they cry,
Nor let that ransomed sinner die.

She sang with a clearer, earnest voice with him till the words "Forgive him" were reached. She sang them as written while the worker evidently moved by the Spirit sang "Forgive her". As soon as the word "her" was pronounced she ceased singing and allowed the worker to finish as a soloist:

Forgive her, O forgive they cry,
Nor let that ransomed sinner die.

The Father hears Him pray,
His dear Anointed One,
He cannot turn away,
The presence of His Son;
His spirit answers to the blood,
And tells me I am born of God.

My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father cry.

The worker then opened his eyes and what a beautiful sight he beheld. Her face was a sunbeam while tears of holy joy rained down her cheeks. The Spirit enabled her to see what Christ had done for "her." That blessed hymn ever since has had a new charm for that worker.

"Whose Son Is He?"

W. M. YOUNG, PH.D., D.D.

WIDESPREAD interest has been stirred among many denominations of Christians throughout the world in regard to the person of Christ, partly because of the Modernist and Fundamentalist dispute, and partly because of the Laymen's Inquiry and the report "Re-Thinking Missions." St. Jude says: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Multitudes of Christians believe that faith in the Deity of Christ is essential to salvation. There are also writers and speakers who hold the opposite opinion, and some who think that it makes no difference what we believe so long as we maintain a good life, or what they wish to call a good life. Surely a right faith may, and ought to be, the basis of a right life. We are inclined to believe like Mr. Gilbert K. Chesterton when he says:

I see that the men who killed each other about the orthodoxy of the Homocousion were far more sensible than the people who are quarreling about the Education Act. For the Christian dogmatists were trying to establish a reign of holiness, and trying to get defined, first of all, what was holy. But our modern educationalists are trying to bring about a religious liberty without attempting to settle what is religion or what is liberty.

If Jesus Christ were not the unique Son of God with power, the one and

only Saviour of men, and if Peter was mistaken when he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12) then what is the use of all our missionary propaganda?

If it makes no difference what we believe, as one of the bishops of a great Protestant church recently proclaimed, why make so much fuss about preaching the gospel, and why spend so much money maintaining churches in the home land and missions among non-Christian peoples? Chesterton says further:

The sceptic always takes one of two positions; either an ordinary man need not believe, or an extraordinary event must not be believed.—*Orthodoxy*, p. 283.

Jesus Christ himself evidently thought the question of his Deity was of vast importance, for he asked the Pharisees: "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, how then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Matt. 22: 42-45.

"Whose son is he?" That is the question that is bothering the theological world today. That is the question that

has kept the caldron of contention boiling for nineteen hundred years. The Pharisees thought they had answered it, but it is continually bobbing up. The Pharisees said that he is "The son of David." That is what the Ebionites of the early centuries of the Christian Church said, and that is what whole denominations are still saying. But Jesus himself met the question and vanquished it: "How then doth David in spirit call him Lord?" "If David then call him Lord, how is he his son?" Jesus brought them into a dilemma, "And no man was able to answer him a word." How could he be the son of David if David called him Lord? In other words, if he was not the son of a man: he must be the Son of God. Therefore, Jesus himself teaches the Virgin Birth.

Theories of men are light as air. If we must settle this or any other religious question by human philosophy then it is a matter of steel against steel, and some of us may be fatally wounded. But if those who contend will agree to settle it upon the evidence found in the Old and the New Testament, the conclusion will be easy and inevitable.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa.8:20. The promise of God to the mother of our race was that the seed of the woman should bruise the serpent's head. Now, please notice that it was not the seed of the man but the seed of the woman. His pre-existence was declared by the prophet Isaiah: "His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father (or the Father of eternity), the Prince of Peace." Isa.9:6. What did Daniel say of him?

I saw in the night visions, and, behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:13, 14.

The "American Unitarian Association," of Boston, Massachusetts, has published a volume on *The Fourth Gospel*, written by Edmund H. Sears. He shows that the Jesus described by Mat-

thew is the Jesus (the Logos-Word) of John. He says:

If the reader, however, is in doubt as to whether the Jesus of the first Gospel is the Christ of the fourth, if he thinks the first may be a man developed like other men out of the culture of his time, while the other was the factitious invention of a later day, he can easily bring this matter to a test. Summon the best man, the most advanced prophet of today, and let him stand in the same position of the same Jesus, the *mere man* of the first Gospel. Let him see if he can grasp his thunders. Let some prophet of today who ought to have grown up to the stature of Jesus—the mere human development, declare in the face of the world that no man knoweth the Father but himself, and those to whom he will reveal Him; let him assume to sit on a throne of glory with all the holy angels around him, and part the nations to the right and to the left, to everlasting punishment or to life eternal; let him announce that all power is given to *him* both in heaven and on earth; let him put his own name in a formula of baptism, and charge his followers to make disciples in the name of the Father and the Holy Ghost, and—himself. Would the world be converted by such preaching at the rate of three thousand a day; or would they regard it as self-conceit and self-assertion, passed into the stage of monomania, and fit only for an asylum for the insane?—From *Our Hope*, March, 1933.

Before the Jews he testified to his own preexistence: "Before Abraham was, I am" (John 8:58). When under the shadow of the cross he prayed:

And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was (John 17:5).

He prophesied concerning his own sacrificial death:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life (John 3:14, 15).

When he was on oath, being tried for his life, Caiaphas asked him: "Art thou the Christ, the Son of the Blessed?" And Jesus answered: "I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62). Thomas was inclined to doubt a physical resurrection, but Christ challenged him to examine the nail prints and thrust his hand into his side, and Thomas exclaimed: "My Lord and my God" (John 20:28). Thomas was convinced of the Deity of Christ and the fact of a physical resurrection, and Jesus did not

check his enthusiasm nor even hint that his words were blasphemous when he called him God.

Paul says of him: Who, being in the form of God, thought it not robbery to be equal with God (Phil.2:6). In him dwelleth all the fulness of the godhead

bodily (Col.2:9).

Volumes might be written on the Deity of Christ and the Virgin Birth, and have been written, but we think Christians ought to accept the Biblical statements.

Buffalo, New York.

The Conquest of Canaan

G. L. YOUNG

IN the *Christian Century* for April 26, 1933, a writer (H. L. W.) asserted positively that "enlightened Christian sentiment does not justify the conquest of Canaan by the Hebrews. . . . The Hebrews had no more right to the violent occupation of Canaan than the Normans had to the possession of England," etc. (p. 565).

This is an old objection to the Bible, one that frequently has been used by representatives of various schools of Bible rejecters. T. Paine used it in his *Age of Reason*. He said that there are matters in the Bible "said to be done by the express command of God that are as shocking to humanity and to every idea we have of moral justice as anything done by Robespierre . . . or by any assassin of modern times." Then comes the allusion to the conquest of Canaan (p. 66; Stein's ed.).

What might be some of the possible causes and outcomes of the above position so assuredly taken concerning the Canaan conquest?

(1) Egotism. Notice that it is "enlightened" Christian sentiment that does not accept, or justify, the conquest of Canaan. Those who accept the Bible's position on this matter do not belong in this category of the enlightened. They are not only, as we have been repeatedly informed, obscurantists; but they are such because their minds are obscured or darkened. It is unbelievers who are "enlightened." As has been so often observed, it is the unbelieving critics of the Bible who are "all the scholars." It is "advanced" scholarship that rides roughshod over the plain teachings of God's Word, over historical statements whose historicity has never been disproved, over the repeated "thus saith

the Lord" of the Old Testament over the plain position of the apostles and of Christ himself in the New Testament.

(2) Instead of showing enlightenment, the position indicates a lack of ethical discernment. It shows a low apprehension of the fearful nature of extreme iniquity, of wickedness of the most appalling, the most disgusting, the most shocking character, even when perpetrated as a regular thing over long periods of time. In such arraignments of the Bible, the vileness of the Canaanites goes virtually unmentioned. But it does not go unmentioned in the Bible. That Holy Book mentions it—and this with proper and commendable disapprobation. Adultery, fornication, sodomy, incest of the most revolting and almost unbelievable character, these were some of the crimes of the debased inhabitants of Canaan. A list of such abominations is given in Lev. 18. Then it is added:

For in all these the nations are defiled which I cast out from before you, and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. . . . For all these abominations have the men of the land done that were before you, and the land is defiled. (Again) for the wickedness of these nations Jehovah doth drive them out from before thee (Deut.9:4, 5).

This is why the death penalty was pronounced against them. They were not fit to live. Their presence, their practices, were an abomination, a stench in the nostrils of God, a defilement to the very land wherein they lived.

True enough, the world has been rotten ever since. It is so rotten today that it smells to heaven,—even if some very "enlightened" folks do not know it—or recognize it. But what *would* have been the effects on Israel and the world if such filth had been allowed to remain?

if the Canaanites had been allowed to live and to spread their abominations abroad? For that is just what would have occurred.

(3) Again, the position taken above is a virtual passing of judgment upon God. It is an impeachment of his holiness and justice. But the Bible position shows God as One perfectly just and holy. He is One in whom is no unrighteousness (Ps. 92:15), One "of purer eyes than to behold evil, and that cannot look upon perverseness" (Hab. 1:13), a God of knowledge by whom actions are weighed, who killeth and maketh alive, who bringeth down to Sheol and bringeth up (1 Sam. 2:3, 6). He is One who, as Judge of the earth, will do right (Gen. 18:25), for when he judgeth he judgeth righteously (Ps. 9:8; 96:10, 13).

The Rock, his work is perfect;
For all his ways are justice;
A God of faithfulness and without iniquity,
Just and right is he (Deut. 32:4).

God abhors evil. When it goes too far, he takes notice; he punishes. This has been so both of individuals and of nations, as the Bible abundantly teaches. It is, then, because of God's very holiness, his perfect righteousness and justice, that he passed condemnatory judgment on the Canaanites. And he who in this matter passes adverse judgment on God does, by that very act, pass adverse judgment on himself. He stands condemned before the bar of right and of righteousness as one lacking in moral apprehension, in ethical discernment.

(4) The position taken gives God no right to pass judgment on evil-doing. It is against the divine pronouncement of any woe whatsoever, or the visitation of any divine judgment. It would thus logically be against any woe or denunciation of judgment by Christ himself. Yet he certainly pronounced such (Matt. 11:20-24; 23:13-36; Luke 10:12-15; 17:26-30; 19:41-44; 21:22-24). And we know that his pronouncements against Jerusalem, *e. g.*, were accomplished. So the question arises, "Is God unrighteous who visiteth with wrath? . . . God forbid; for then how shall God judge the world?" (Rom. 3:5, 6).

(5) Yet further, the position taken is a virtual removal of God from his providential oversight of the universe.

It practically makes him the "absentee God" of the deism of a few centuries ago. It conveniently removes him from all undesired interference in the affairs of the world of which he considers himself Creator. But God is not necessarily the sort of Being that some try so hard to make him. He still possesses certain rights of his own. He possesses such, and exercised them, in the past—as in the case of the Sodomites and Canaanites. And he has not become defunct since that time; this despite the terrible sin and evil and injustice so rife in the world today. But eventually that right of his, now held so largely in abeyance, will be exercised to the full, when he shall take his great power and shall reign (Rev. 11:17; Acts 17:31).

(6) Again, the trend of the position is against the entire idea of divine revelation. Both Testaments do, to be sure, take the position that God did reveal himself to and through the prophets and through his Son, Jesus Christ our Lord (Heb. 1:1, 2). "He made known his ways unto Moses, his doings unto the children of Israel" (Ps. 103:7). Moreover, apart from dependable divine revelation, we would know but little about God in any certain way—and would know absolutely nothing of his intent of grace toward us. This the religious beliefs of the world throughout historic time do abundantly corroborate.

(7) In the article there was a show of deference to "the teachings of Jesus"—the while both the letter and spirit of those teachings were rejected. But the writer did say truly concerning them, that they "are all too slowly accepted and practised."

They surely are. For, were they accepted and practiced, no such article as the one under review could ever be written. Jesus, *e. g.*, in his "teachings" claimed to be the Son of God (Matt. 16:16, 17; John 5:25; 9:35-37), accepted that title from others (Matt. 4:3; 14:33; Mark 3:11) and taught his descent from heaven (John 3:13; 6:38). Also he had full faith in the Jehovah of the Old Testament and in the Old Testament itself. He believed, *e. g.*, in the divine nature of the judgment that came upon Sodom and Gomorrah (Luke 17:29), as also in the flood of Noah when it came suddenly and "took them

all away" (Matt. 24:39; Luke 17:27). Likewise his teachings contain references to the writings of Moses, and of them as dependable (Matt. 19:3-8; Mark 10:3-8; John 5:46, 47). What "Moses said" Jesus considered to be "the word

of God" (Mark 7:10-13). And this does not exclude the Canaanites. Nor will they and the just judgment visited upon them be excluded by any really "enlightened Christian."

Brownfield, Maine.

Spiritual Subtility

SAMUEL W. TATNALL

AT a pastors' conference where a dozen or more denominations were represented in a fellowship supporting the true Gospel, three of us at dinner table had a friendly chat about "faith."

One was just a mere layman who suggested that there were *two* kinds of faith—one born of the flesh, and another born of the Spirit—with a vast gulf between the whole of each. The older of the two listeners agreed that "saving" faith was something apart from any other. The younger, however, thought every human being had the *one* and same personal trait, varying only in its "expressions," from the simple to the sublime.

Later we sat in with one of the conference speakers, an aged, scholarly Episcopalian. Our explanations simmered down to what lawyers would call a *nolo contendere*, or silent disagreement. It was further encouraged by the sage advice that such hair-splitting distinctions were seldom edifying.

Nevertheless, when one can follow through with theologians to a Scriptural yea or nay, he will sooner or later appreciate the rare virtue of spiritual *subtility* and the equal rarity of spiritual *simplicity*.

"Subtility" is derived from Latin *sub* (under) and *tela* (web). It has a two-fold meaning: (1) Under *cover* of a spider's trap; and (2) under the *thinness* of spider's silk, or so much *less* than thin as to be almost invisible. In the good sense, it is the supernatural keenness for *discovering* hidden danger, or the ability to distinguish between a ray of God's sunshine and a streak of Satan. Beware of fleshly wisdom that seems to point in a spiritual direction—it is sticky!

"Simplicity" is *one-and-the-same-ness*. In Christ (2 Cor. 11:3), it is being satisfied with this *same* Jesus forever, wanting nothing less or different than His wisdom and providence. In ourselves (Prov. 1:4), it is the single-track idea that "all things continue as they were" (2 Peter 3:4) in spite of changes thinly added and covered.

Once the sliver of deceit has caught the train of religious thinking, every wheel of related action and every disciple riding it, will rush headlong over the same perverted switchpoint. "Take heed . . . save thyself, and them that *hear thee*" (1 Tim. 4:16). "Take heed . . . lest *any of you* be hardened through the deceitfulness" of worldly thinking (compare 1 Cor. 3:19 and Prov. 24:9 with Heb. 3:12, 13).

An engineer should know his own roadbed. True, he goes *this* way only once; yet God foretells him of a single, narrow, uphill, lonely way in deep chasms of tribulation, over long trestles of testing, and through a land of outlaws (Psa. 119:85). "Truth *disobeyed* destroys the capacity for *discovering* truth." (Dr. R. A. Torrey.) Some of us parrot that verse about "the letter killeth" (2 Cor. 3:6) as though the engineer should not be so particular whether the trackage is single or double, or up or down, as long as steam is up and wheels turn.

God's words are spirit and His law is spiritual, but we are carnal (John 6:63; Rom. 7:14). Therefore, to be spiritually minded is to be *mindful* (but not fretful) of God's law (Heb. 8:10), and the deadening "letter" is to be carnally minded or self-observant in slavish effort to "emulate" (Gal. 5:20) the outworking of a free spirit. The cultured but selfish soloist is concerned with the "letter" when singing words expertly

without experiencing their meaning, and when despising a plain singer's earnest effort from the heart for the Gospel's sake.

Being mindful of the Law is more than a *desire* to live it; it is also a *delight* in the personality and purpose of the Lawmaker. Knowing His written will and not doing it is a departure in unbelief from the truth about Himself (Jas. 4:17; Rom. 14:23) and "through *faith* we understand" (Heb. 11:3). Therefore, subtlety grows from our obedience of the things we know, and with it comes more knowledge and a greater challenge to be alert in the use of it.

All of us are "engineers" and the passengers who follow in our train are the unseemly folks guided by our influence. When fear, flattery, false witness or foolish philosophy is lived, spoken or written, it draws others over a perverted switch unless they have the subtlety to jump off, or the charity to pull a stop signal on us (Jas. 5:19, 20; 1 Pet. 4:8).

Finally, what are some of the many confusions which prove that "*great men are not always wise: neither do the aged understand judgment*" (Job 32:9)?

Both of these classes are noted for the unwise tendency of "measuring themselves by themselves" (2 Cor. 10:12) and many saints are guilty of following majorities of opinion in preference to proving all things by the plain signals of God's Word. There is safety in the multitude of counsellors (Prov. 24:6) not by what they say in unison, but by the *exercise* of heart in the one who must stablish himself against the clamor of the fearful (Prov. 15:22; 20:6), and give a reason (1 Peter 3:15). "Exercise" is derived from Latin *exercere* (out of confinement or enclosure). There is too much self-bound acceptance of tradition.

(1) A well known theologian,* now dead, cites Rev. 19:9 as evidence of the supreme authority of the Word, and declares that, "*any theory of inspiration or interpretation which sacrifices or diminishes this majestic authority is fatal . . .*" In the same chapter he says,

"what is true of a part is true of the whole." Yet he unwittingly condemns himself with the *theory* that, "translation is necessarily imperfect . . . no *inspiration* can be claimed for such human reproductions."

Yet "all Scripture" (2 Tim.3:16) includes all *forms* of itself as well as all *facts* within itself, and what is true of the Hebrew and Greek parts is true of the world-wide, authorized whole. "All His works are done in truth" (Psa.33:4), and although He is finished with the facts, He is still engaged in "magnifying" the *form* in each new dialect reached by missionaries, as He did once for all in 1611 for us (Psa.12:6,7; 138:2; Eccl.3:11,14). There are two score or more pointed texts to corroborate this, but the one great fact against those of contrary opinion is their sight-walking (2 Cor.5:7) judgment of God's agents (1 Cor. 1:27-29; 4:1-5), instead of simple faith in the "Finisher" (Job 23:13; Eph. 1:11; Heb. 12:2). Just as we take salvation without feeling, so we must believe God gave the time-honored translation without seeing how He did it. In this the judgment of Church leaders is no safer than that of Christ's closest Jewish friends who clung to a popular fallacy (Matt.11:3; John 6:15; Acts 1:6).

(2) Under the head of *Flesh* and *Spirit* a whole flock of "isms" can be simplified. Each nature is complete in its every function (John 3:6; 2 Cor.5:17; Gal.5:17). Disputes about free will and omnipotence, faith and works, grace, and evangelistic methods arise from confusion of the old and new creatures. As the natural birth is preceded by embryo and fetus, so the spiritual one is predestined and grace-prepared. If with the *heart* we believe and faith comes by *hearing*, then these spiritual organs must exist "by grace" before we can be saved "through faith" (Eph.2:8). Our own will, faith, heart, hearing, knowledge and boldness are as filthy as our own righteousness (Isa.64:6). Wills do not waver—it is faith that overcomes. "Law" is the *will* of some power, and that which is "of" (born of) the Spirit can no more choose evil than God can. But fear revives the will of sin (Rom.8:2).

* Dr. A. T. Pierson, "Knowing the Scriptures," pp. 12, 14, 84.

(3) One disobedience of truth which very subtly robs us of our subtility, is misuse of Scripture. Its grammar is precise, and its context must be respected. If we do not apply our ordinary education to its study, we must expect to be fooled. For example, in 2 Pet.3:9, we should note the restrictions upon "usward" fixed by 2 Pet.1:1; 3:1,8, and apply our knowledge of grammar to the subordinate clauses modified by the first half of verse 9. "Any (of *us* believers)"—not, any of whole human race.

(4) Much physical and mental truth is overlooked when we forget that God's Word is addressed to the whole trinity of our being. How many of us have profited by the subtle health teaching of Job 20:11-29 and Prov.20:17, compared with Psa.139:24? Or, how many have seen the "example" (1 Cor.10:6) in the divinely purposeful description of simplicity in diet—single selections of carbohydrate and protein foods—in Gen.25:34, Exod.12:8; 16:3; Judges 6:19; 1 Sam.17:17,18; 28:24; 2 Sam.6:19; 1 Kings 17:6; Dan.1:12 (pulse, a bean, is rich in both of the two), Matt. 3:4; 14:17; Luke 24:42 and John 21:9? There is health and security of mind

in Prov.16:6 as well as spiritual cleansing. Compare with Ps.91:4-10.

(5) How few mature Christians are painstaking to praise God's grace every time they describe His use of them or others! Not, "*Your* sermon was fine;" but, "*God* gave you a fine message."

(6) How subtle is the temptation to "come out and be separate" from *fellowsaints*, because they exalt folly and thwart our pet wisdom! Who can better fill our vacancy in showing them charity and nursing carnal babes into spiritual growth? What Jonahs most of us are in running away from God's elect! Even good preachers, made lonely by modernist invasions, have deserted "acres of diamonds" in hunting for more spiritual company, when those nearest are most needy.

"Be ye therefore wise as serpents, and harmless as doves" (Matt.10:16). "Wise unto that which is good, and *simple* concerning evil" (Rom.16:19). "The wisdom that is from above is *first pure*, then peaceable" (Jas.3:17). "Peace . . . through the knowledge" (2 Pet.1:2). "Through knowledge shall the just be delivered" (Prov.11:9).

Torrington, Connecticut.

Ecclesiastical Creeds or Revealed Facts?

WILLIAM POWICK, D.D.

AKANSAS CITY pastor recently closed an address before a Chicago congregation with the remark, "The repudiation of prohibition is a well-merited rebuke to a discredited religious leadership." And a United States Senator was recently quoted in one of our great church weeklies as giving "our spiritual bankruptcy" as the final cause of our depression, and an old time revival of the power and influence of the church as its cure—but not by its "theological hair-splitting creeds and dogmas." And to this "but not," we shall doubtless all agree.

But can it be that there is any need for it? We think not. And it would not be used so much if those who talk about it only knew what they are talking about or were more sincere in what they say,

for there never was so little need for it in our day.

There has been no little talk in the church and by the church about certain revealed *facts* which are repudiated by some of its leaders but called by the name of "doctrines or dogmas." Most of them were formerly denied by infidels who remained out of the church and so gave it very little trouble, though they gave the world no little trouble from which we are told the revival of John Wesley saved England from the revolution that overtook France.

But now the repudiators remain in the church. They wear the honors and eat the bread of the church while violating their ordination vows, and receive their salaries under false pretence. This

is about the only *real* issue that has divided the church in recent years, and impaired its influence. It is at its last analysis mainly a question of honor. We are exhorted to "contend earnestly for the faith once delivered to the saints." And in doing so we are accused of "theological hair-splitting" for the sake of our doctrines or creeds. While in truth we only contend for revealed facts which lie at the very basis upon which the church was built by its Divine Founder, and without which there would be no church, and no gospel. And this is the point that needs to be understood now.

Take the question of the Virgin Birth. What could be more clearly revealed as a fact? True, it is in the creed of the church. But why? Because of a "theological, hair-splitting church" or a divinely revealed fact? If it is not true, why did they promise to preach it? It is the old book they quarrel with.

A judge of our courts recently charged a jury of which the writer was a member. We had some very contradictory evidence to deal with. The judge charged us that if we "found a witness did not tell the truth in one point we need not believe him in any other point." The point might not be of much account in itself. But not so the credibility of the witness—whether man or book.

Now if the Bible—which contains all we know of God and divine things—has been deceiving us down through the ages with such plain statements concerning the virgin birth, miracles, sin, atonement, new birth, resurrection, ascension—upon which He founded His church—how can we believe anything it contains? Why should the church object to those who deny them? It is not a question of theological hair-splitting nor of liberty of thought or of speech, but literally of personal honor.

Is it not very strange that with all the attempts to get at the cause of the depression in the church, there has been so little effort to find out the extent its "spiritual bankruptcy" has been one of the causes of the well-nigh material bankruptcy of both church and nation? Surely its failure, with all the spiritual resources of which it can justly boast in the Lord, to produce such characters that would have prevented such monstrous crimes and untold distress looks

very dark. It has become so tolerant of worldly practices, and selfish indulgence, that a former age would not have tolerated, that it has lost much of its influence and power in the state and nation, and reduced us to a state of chaos.

About the time the depression was setting in, the people discovered something infecting many of our church leaders which had led them to forsake the beaten paths for material notions of the gospel that led some of them to repudiate some of its declared facts, and to yield a "social gospel"—"another gospel which is not another." It had been poisoning the spiritual atmosphere in which we all had to live, consequently it, unconsciously, had already affected unfavorably the vitality and at length the morale of the church, and was felt around the world. They had started a train of thought on some particular gospel facts, from which they thought they could descend where and when they pleased without doing any harm.

But they took others with them who ran on to the destination of the train. The one set turned only against the particular facts in the Book—but held on to the rest of the Book so as to have a gospel to preach, from which the real gospel was eliminated. But unfortunately, the other set very naturally turned from the Book itself. And this is where we now are, and this is what ails us. We are simply reaping what we have been sowing. And here is an example from the morning paper, after writing the foregoing, under flaming headlines:

"Rev. Dr. —, who started a nine-year period with Bishop — by allowing dancers in bare feet and shimmering gowns to perform in his church, emerged victorious tonight from a battle which he himself said threatened his tenure of office."

And finally, since writing the preceeding, here comes the *Christian Century Pulpit* for May. It contains a sermon by Ralph Sockman, D.D., from which we quote:

Our contemporaries are becoming concerned about the old-fashioned question of sin. A few years ago it was not so in the same degree. After the war, it was Bernard Shaw, was it not, who said that the modern man is not worrying about his sins. We thought in those sophisticated 1920's that we had found a new and softer substitute for the short and ugly

word sin. Many of us believed that in new psychology we had found a new gospel and in the psychoanalyst we had discovered a new messiah. It was just about ten years ago that a celebrated little Frenchman by the name of Dr. Coué was visiting our country and leading crowds in repeating the magic formula which we had already learned, "Day by day in every way I am getting better and better." Many of us in the ministry preached sermons on the new movement. I recall that I delivered a Sunday evening series on the relation between religion and the new psychology. I almost feel that I should apologize for those sermons now. I would not have to apologize to very many, for I preached them on Sunday night. But I feel as if I should make some apology to myself. To be sure, there were valid elements in those psychological studies. They did much good in revealing the hidden potencies of our imagination, in straightening out the twisted threads of tangled complexes, and in channeling the deep drives of our unconscious mind. But the exaggerated promises of the "new psychology" have not been fulfilled. We have come to realize that we cannot recover spiritual health by mere mental massage.

The remedy must be more radical because the malady lies deeper. There is something in

the world which can take a lad as clean as yours or mine and harden his nature until, cruel and criminal, he goes forth a gangster. That something, call it by whatever name we please, is the old fact of sin. There is something which can take a girl, beautiful and wholesome, expose her to the immoral weathering of certain social circles, and then leave her tarnished in mind and soiled in spirit. That something, call it by whatever name we please, is the old fact of sin. There is something which can send human beings hurling themselves at one another's throats like beasts every so often in fratricidal wars. That thing, call it by any soft term we please, is sin.

And we do not eradicate sin merely by psychoanalyzing our own individual minds. Sin has social roots whose removal requires organized religious effort. Sin has cosmic implications which require right readjustment with the "Power not ourselves that makes for righteousness." Sin has a grip which can be loosened only by him who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

This is the point at which the religion of Christ supplements psychology. It puts us in touch with the "Power not ourselves which makes for righteousness."

Signs of Revival Among Students

GEORGE T. B. DAVIS, D.D.

How 100,000 Young People Have Recently Enlisted to Read God's Word
Daily and Large Numbers Have Professed Faith in Christ

ONE girl said, 'I will sign here,' and as she did so her eyes shone like stars as she accepted Christ as her Saviour. Some boys said, 'We want to come out to your house for a good old-time service.' I did not realize the young people were so eager to get God's Word and read it. I find the young folks are taking the Testaments to school with them."

This is an extract from one of many letters from ministers telling of the quiet but effective and far-reaching back to the Bible movement that is going forward among young people from coast to coast in the United States and Canada.

Everywhere there is manifested an unexpected eagerness and enthusiasm to read the Word of God. During the past few months more than 100,000 students have made the decision to read God's Word daily, while many hundreds have made the further choice of accepting Christ as their personal Saviour.

More than 1,000 ministers are cooperating in this continent-wide movement of Bible reading and soul-winning. Their letters express their glad surprise at the willingness of the young people to receive and read the Word of God. And already letters are coming in telling of the harvest of souls that is being reaped among those that have enlisted as daily readers of the Word of God. Is not this a glorious foretaste of the revival for which we have been longing and praying for these months and years?

A California minister tells of the conversions that are taking place even amidst the ungodly atmosphere of the school. He writes: "We are greatly rejoiced over the results from the Testament distribution. Of the 49 cards returned to me so far 25 are first acceptance of Christ. That makes a trifle over 50% on the whole number. Eight came before the session last Sunday and were received into church membership. Could

you send me 200 more Testaments? There are at least 500 unconverted young people in our high school, and the ungodly atmosphere of the student body is quite marked."

A Kentucky pastor writes: "The response to this movement in our high school here is overwhelming. The 50 students who have received Testaments have aroused an interest among their fellow-students that amounts to a revival. 275 others have handed me requests, and promised to read a chapter a day."

A minister whose church is in the heart of New York City says: "Among the recipients were a number of Jews. One of these has since confessed her faith in Jesus Christ and will be received into our church. She is hoping and praying that her brother also will be led to make the great decision. He, too, received a New Testament, but instead of merely reading one chapter a day, with pathetic greediness for the wonderful story he sat up one night and read the first three Gospels clean through."

Another pastor sends this remarkable statement: "One interesting thing, noticed by a teacher, was that every Jewish student requested one of the Testaments."

Reports from widely separated districts indicate that the movement is not a mere flash in the pan, but that the young people are keeping faithful in their daily reading of the Word. One pastor writes: "Have been tremendously gratified by the response here. Send me 75 more of the Testaments if they are still available. The teachers tell me they are all keeping their pledges as to reading, and that they've never seen the students pore over anything as they have these Testaments."

A minister writes that as the result of enlisting 440 students to read God's Word daily and presenting them with Testaments, 50 have been led to a decision for Christ. He says: "It has caused a real revival among my young people."

In Canada as well as in the United States the same enthusiasm for reading of the Word of God is being witnessed. A pastor in Toronto writes:

"We received the 100 copies of the New Testament safely, but we will have to have 300 more if we are going to complete our work. The idea is taking hold of the high school students here and going like wild fire. One girl has secured 35 members and all have very prayerfully signed the cards and the Testaments and covenanted to read a chapter a day. In one high school the girls are meeting at the noon hour and reading aloud by turns. All are most enthusiastic."

The news that comes from ministers has been abundantly confirmed by a trip that I have just concluded during which I spoke to high school students in eight different states. I found the same eagerness and willingness to receive and read the Word of God, and the way in which the students drank in the messages was surely another indication of the working of God's Spirit in their hearts. I shall never forget a meeting in a senior high school. About 1,000 students were seated while some 300 were standing. We had been warned that this crowding might lead to confusion. Instead of disturbance the hush of God was on the young people. A minister who was present declared you could have heard a pin drop. After the address more than 1,100 of the 1,300 or 1,400 present declared in writing their determination to read God's Word day by day.

In another high school 1,537 out of 2,200 students agreed to read God's Word and received Testaments, and at the same time over 100 of them recorded their acceptance of Christ as their personal Saviour.

God is working. Hearts are hungry and responsive. Let us keep on praying more earnestly and fervently than ever before. God grant that this turning of young lives back to the Bible and to the Lord may be simply the harbinger of a mighty movement of God's Spirit that will sweep from coast to coast both through the United States and Canada!

May it not be that no small explanation of this remarkable movement among young people is due to the fact that more than 8,000 people have agreed to spend 15 minutes or more daily in earnest intercession for revival in the

United States and Canada? And it is interesting to note that this number of revival intercessions includes over 500 ministers of the gospel.

A pastor in a Southern state writes: "A revival is about to start in our church. A great spirit of prayer has come upon some of our people. They just can't pray enough! Over 80 of our people have signed the 'Praying Through for Revival' cards." He hopes to enlist 120 of his people in the prayer plan.

One denomination, at its recent annual meeting, officially endorsed the "Praying Through for Revival" plan; and steps are now being taken to enlist the membership of the churches in the movement.

Will not those who are longing and praying for revival work earnestly and quickly enlist others in this fellowship

of intercession? Send to The Million Testaments Campaign, 1505 Race St., Philadelphia, Pa., for a supply of the "Praying Through for Revival" cards. They will be sent free of cost. When the cards have been signed send them to The Million Testaments Campaign, and Certificates of Membership and some helpful prayer suggestions will be forwarded free of cost to each individual.

Will not each one who reads these lines join with these thousands in this prayer fellowship? Surely revival is the supreme need of our land today. Should not everyone who is a real believer and who is deeply concerned for our land and the salvation of the lost be on our faces day by day like Ezra and Nehemiah of old, confessing our own sins and the sins of the nation, and crying to God for a mighty outpouring of the Spirit, and a sweeping spiritual awakening?

Philadelphia.

Not Preaching Ourselves

PASTOR CARL BETZ

THE question is often raised today how we should preach in order to make the gospel acceptable to modern man, either to the so-called intellectual or to the masses. Special stress, however, is laid on the effort to win the intellectual for the gospel message. Countless answers are given and ways shown to preach the old gospel. The endeavor is made to prove the truth of the gospel either in a scientific way or to gain the ear of the listener by means of rhetoric and esthetics. For others the practical nature of the gospel message is stressed. In all these endeavors we find an honest effort and zeal. Yet the hearer is not always so favorably impressed by what he hears as much as the preacher in the pulpit thinks. Not always do so-called scientific proofs convince. Very often they rather awaken doubt or convince only him who is willing to be convinced and believes already.

Rhetoric likewise often repels if the listener feels the absence of truthfulness or sincerity on the part of the preacher. Big words alone do not suffice. Where is the mistake in all these efforts to make the gospel palatable, so to say, to modern

man? It is found in the statement of St. Paul that he was not preaching himself (2 Cor. 4, 5). Only then are we preachers as the Word of God demands them, when we preach not ourselves, but Jesus that He is the Lord.

It were an illusion to think that we could add something to the gospel to make it more pleasing and acceptable, efficient and practical. Additions are as objectionable as subtractions from the gospel truth. They mean only too often: vanity, self-conceit and self-delusion. At best we may gain admiration merely for ourselves. But even then when people admire us we may deceive ourselves—for the least trace of self-advertisement in the sermon makes it distasteful to the listener. We need our entire strength, everything that we possess of understanding and the gift of presentation to make the gospel understood. If it is really understood—which is often not the case—then we have done all we could. Everything depends on this that we have enough humility and self-denial not to preach ourselves, for doing that would render us only weak and impotent.

Still, in another way, we may fall into the danger of preaching ourselves, namely, when we preach about our own experiences, as we say. Even though we preach of our own conversion, regeneration, faith and inner life, we preach ourselves. With such a sermon, though its purpose be to call to repentance, may be united strong self-conceit. At any rate it would constitute a strong limitation of the gospel. *My* experience, *my* inner life, *my* regeneration is not the law by which the world is ruled. Evidently a great number of people would be little benefited by our experiences because they would not meet their needs or situation.

We preach ourselves also if and when we construct systems into which we press or force the Word of God, be these systems orthodox, fundamentalist or liberal in nature, because such constructed systems render us easily blind against the fullness of truth. In our day we find only too often that theologians do not take the Lord Jesus as He is, as God has given Him to us, but as they want Him to be and as they construe Him according to their ideas and wishes. The product of their speculations and constructions is an idol as much as the idol of pagans. To preach such a self-constructed Christ means also preaching ourselves.

Again, many movements of which we hear in our day, called revival movements and the like come under the verdict of St. Paul. For often they mean nothing more than the impressing of a susceptible group or mass by a strong personality. Examples could easily be furnished. The result is perhaps an extensive yet limited movement, a congregation of *one* man which reveres him fanatically, rejecting everything else also fanatically—for man worship always causes fanaticism. This we see already in the days of the Apostles. There were such who came to Corinth who called themselves after Paul, Cephas and Apollos.

This error returns again and again in the Church either in a large or small measure. Repeatedly we find people in the Church who cling to one person. Here we have the source of schisms and sects. The running of people to some fashion-

able preacher or evangelist presents the same error.

It occurs, in short, whenever the rule of the Apostle is ignored: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The souls of men belong to Him and to lead men to Him is our calling and task. All devotion, love and admiration of people for ourselves we should use as a means to lead our congregations to their Lord and bring them to God as John the Baptist directed his disciples to Jesus as a faithful friend who does not take the bride away from the groom but acts according to the rule: "He must increase, but I must decrease."

Rochester, New York.

O Little Home at Bethany

JOSEPHINE RAND

O little home at Bethany,
The resting-place of God,
Who, in the form of mortal man,
Earth's weary footpaths trod!
O sweet and dear communion there,
With hearts aflame with love,
That worshiped at the Saviour's feet,
And owned Him from above!

O little home at Bethany,
O'erspread with angel wings:
So peaceful and so calm—so still—
Save when a birdling sings.
O blessed privilege of thine
To shelter for a night
The Saviour's weary head and heart
Until the morning light!

O little home at Bethany,
Where friendship—pure as gold—
Poured forth its wealth of love and faith—
The half can ne'er be told.
O blessed home where Jesus felt
His welcome from the heart;
Where love would fain have held Him close
Nor let Him e'er depart!

I bow my head, on bended knee,
In thankfulness, today,
That thou didst open wide thy door
When Jesus came thy way.
Though present heavens and earth shall pass,
And new ones take their place,
Thou, little home at Bethany,
Hast won immortal grace.

Florence, Massachusetts.

To use liquor is to the nervous system like placing sand in a watch; it wears it out rapidly, making it a worthless, useless thing.
—*Luther Burbank, Eminent Scientist.*

The Cross in Christianity

CHARLES ROADS, D.D.

CHRIST deliberately chose crucifixion as the method of His death for men. Three times during His life the Jews took up stones to stone Him to death because "He made Himself equal to God," (contrary to many preachers today who say He never claimed Deity), but He escaped from them. Yet doubtless stoning to death would have made full atonement for man's sin, and would have been over in a few minutes as the infuriated Jews speedily would gather round the prostrate victim and with great rocks would crush his head and body.

And He might have chosen beheading by Herod on the night of His trial if He had not tactfully acted there when Pilate sent Him to Herod to be finally disposed of. Probably before Herod Jesus so majestically in silence met the fierce accusations of His enemies that Herod was awed and returned Him to Pilate.

Long before in John 12:31, 32 Jesus had said He would be lifted up from the earth, "signifying what death He should die." And still more plainly in Matt. 20:19 He told the disciples on the way to Jerusalem that He would be delivered "to the Gentiles to be scourged and be crucified." He foresaw how much the Cross would mean in Christian teaching and preaching, in Christian art and architecture, and in all Christian life and experience, and therefore decided to suffer the indescribable agony of it, prolonged to six hours of it, and the shame of public exposure to the cruel rabbis' insults, and spitting, and buffeting. For, contrary to the pictures of Him high in the air, He suffered probably only a few feet above the surging crowd right around Him.

But reflect how immeasurable the loss to our Christianity if Christ had died by stoning or by beheading or by any other of several conceivable easy and speedy methods. What symbol like the Cross could then have become so attractive, so glorious in its many ways in Christianity?

But how fearful beyond imagination was the excruciating agony of scourged back, of thorn crowned head, of pierced hands and feet, of the long hanging body in such pain that every nerve would be on fire, and steadily growing worse to the end. How wonderful beyond measure the Love that was willing not only to die for mankind but which calmly chose to die in that way! What another proof that He is God who could foresee the large place the then repulsive and horrible Cross would fill in His kingdom!

The prolonged death on the Cross made it, as one great thinker said, "not only like that of Socrates, the death of a hero, but it was the death of God!" It gave Him time for the marvelous utterances from the Cross, the first a prayer for His murderers, then loving care for His mother committed to John, then full saving response to the penitent dying robber, then the cry of the raging fever for drink, the only outcry of the amazing suffering with unyielding nerve. But then as the darkness came and the Father hid His face because Jesus now was made sin for us the startling, "My God! my God! why hast thou forsaken Me?" And soon thereafter the triumphant word as He looked over His life as example of holiness, over His teaching as the perfect revelation He came to bring, and now at the end of His atonement perfect to save man, and saw that it was all complete, "It is finished!" And lastly another utterance committing in perfect trust Himself to the Father! If Jesus had died in any other way than by the Cross we would not have had this wondrous Gospel from His lips which came in these six awful hours!

So this death by which He died gives us the religious symbol supreme in Christianity, the Cross. Who can measure the large place it occupies, the vast part it plays and has played in our holy religion? It has made sublimely characteristic all Christian art and architecture. It has enriched all Christian teaching and preaching beyond measure. It

thrills in our glorious hymnology beyond every other note. It is the place of worship of our Lord and there the fellowship of His followers is deepest and richest. The Cross! the Cross! who can measure its full meaning? Who can exhaust its blessedness? And let us ever remember with deepest gratitude that it was our Lord's deliberate choice of the kind of death He would die.

The Cross still further is our sign of real discipleship. He alone follows Christ who takes up his own cross daily and bears it to the place where he is crucified with Christ. It is not a mere carrying of the Cross here and there, but it is taking it up in all its varied forms that we may die unto sin and live with Christ. The Cross of Christ is, therefore, with all else it means, an example of choices to be made by us. Every act of self-sacrifice, every trial, all persecution for righteousness' sake are so many crosses in the Christian life to be taken up as Christ took up His Cross. And the call to service for Him in all the forms of that service may be

the chief cross He gives us. It holds dear the continual suffering of hardship and privations, and that more terrible anguish of mind and heart which is far worse than any physical pain. What a glorious host of missionaries, pastors, martyrs, physicians, nurses and so on have taken the cross of Divine service for the joy that was set before them in the blessed results expected in that service. For the cross we bear after Christ, like His own cross, uplifts into transfiguring glory and gives power to draw men as nothing else can do.

Christian love always thinks of the infinitely more terrible cross which the Saviour chose to bear for us and to die upon for us when we stand before our own cross. Then our cross sinks into pitiable littleness and we bear it with joy in that loftiest of all fellowship with Christ, the fellowship of His sufferings.

To take the Cross out of Christianity is to cut out its throbbing heart, and to leave it without explanation or justification or saving power.

Crafton, Pennsylvania.

Wordliness Versus Other-Worldliness

JOHN J. BLYTHE, M.A.

TAKING these two words, and what they stand for, as embodied in human conduct, we may find the crux of most of our troubles in Christian lives and in the Christian churches today. This applies to our church difficulties at home, and also to the missionary churches abroad. I think "Re-Thinking Missions" would never have been written; indeed, it could never have been produced, if the mass of Christian people had fully realized what these two words really signify in actual experience; and the disheartening conditions in many home churches would never have come to birth.

Worldliness has been courted and wedded and coddled. Other-worldliness has been mocked and maligned and driven from our doors. Yet, the very keystone of the Christian religion is the conviction of an eternal destiny for man beyond the confines of this life. When the Salvation lassie, or the ripe scholar, says "Thank God for eternal life," it is

not the cry of a fanatic or the weak minded; it is the echo of the sublime words of the world's only infallible teacher and indispensable Saviour. "This is life eternal to know thee the only true God and Jesus Christ, whom thou hast sent." It is also the expression of a real inward experience.

Now, it follows logically, that if Christian people believe in this basic teaching and experience of Christianity, they must be other-worldly; that is, they must stress the necessity of preparation for the other world, and they must set the values of eternal life above the values of this earthly life.

On the other hand, if a man does not believe in the life beyond, he is perfectly logical when he says that the main thing in life, and the only thing that matters, is to improve his condition in this world; and also—if he feels like it—to improve world conditions. He may throw himself into the task of making the world a cleaner and healthier and happier

place to live in, *without reference to the future life.*

But, it is absurd for a Christian to assume this position; to be consistent, he must set the spiritual before the natural, (I am using Bible terms now) the unseen before the seen, and the heavenly before the earthly; yet the tendency in recent years has been to put undue emphasis on changing and improving conditions in our social and economic life, and largely to neglect the absolute necessity of spiritual culture and experience and power.

Moreover, the masses of the people have taken us at our word: they have forsaken worship, ignored God, laughed at sin, and given themselves to *their own idea of improving world conditions*, which has frequently meant the acquiring of more of this world's goods than honestly belongs to them, and sometimes to excess of fleshly indulgences which never have been known to improve world conditions; but always have been the fore-runners of social and economic decay, and eventual ruin.

I think the question with a good many of us is: "Where can we find again our lost spiritual power?" "Where and how can our churches regain their forfeited spiritual energy?" Some preachers have recently said that they have no message for their people. No wonder! A well-

known preacher—thought by many to be very heretical—cried out the other Sunday: "There is none other name under heaven given among men whereby we must be saved," and he was not thinking about personal salvation alone; but also about world salvation in all its phases and reaches.

One thing is certain; this world can never be saved by more worldliness, however refined or organized. Other-worldliness alone can generate the spirit and self-sacrifice which is requisite to save this world.

This is no question of fundamentalism or modernism; it is simply the conviction of man's eternal destiny, and the logical application of this conviction to conduct and life. The necessity of bettering the conditions of life in this world is not overlooked or neglected, nor has it been on any large scale, except for limited periods. The people who have believed in everlasting life have been the cleansers and uplifters of humanity socially and economically. Other-worldliness produced Dr. North's hymn: "Jesus, the calm that fills my breast." It none the less is back of "Where cross the crowded ways of life." Other-worldliness inspired and founded Christian missions; and lacking this spirit at home and abroad they will languish and die.

Brooklyn, New York.

Translating Second Timothy 3:16, 17

JAMES M. GRAY, D.D.

THESE verses in the King James Version read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

In the Revised Version they read: "Every scripture inspired of God is also profitable for teaching (doctrine). . ."

The question arises as to which of the two translations is the more correct, and we have been asked to express an opinion about it. Our opinion is that the King James Version is the more correct for the following reasons:

1. It is more consistent with the context which speaks of the Holy Scriptures as able to make one "wise unto salvation" (v.15), which the Scriptures would not be so competent to do if only part of them were inspired and part were not inspired. And the rendering of the Revised Version makes it possible at least, if not necessary, to suppose that some Scriptures were inspired and some not inspired, and that the profitability attached only to the former.

2. The King James translation is more consistent with the mental characteristics of the apostle Paul. For him to say that "every scripture inspired of God" is profitable, would be a weak tru-

ism not commonly found in his writings. It would be equally unlike Paul to leave it for his hearers to determine which Scriptures were inspired and which were not.

3. The King James Version is more consistent with usage in the translation of the Greek tongue. To appreciate this, the English reader should be informed that the verbal copula "is" has to be supplied in the translation in two instances, after the word "Scripture" and after the word "and." Omitting the verbal copula, the verse reads thus: "All scripture given by inspiration of God and profitable for doctrine. . . ."

It is thus seen that "is" must be inserted somewhere, and the question is, Where? The revisers, by placing it after the phrase "inspired of God," make that phrase part of the subject of the sentence instead of the predicate. This does violence to the sense of the Greek word *kai* (and) which follows, and which they are thus obliged to translate by "also." To this we will refer later, but just now we would call attention to the fact that by making the phrase "inspired of God" part of the subject instead of the predicate, the revisers have contradicted the principle upon which they have translated other passages of Paul having a similar construction.

One of these passages thus translated, is 1 Timothy 4:4, which reads thus: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." If the revisers had rendered this phrase on the same principle as they rendered 2 Timothy 3:16, it would have read thus: "Every good creature of God is also nothing to be refused. . . ." That would be an empty platitude, would it not? But no more so than in the case of 2 Timothy 3:16.

Another instance is Hebrews 4:13, which reads: "All things are naked and opened unto the eyes of him with whom we have to do." If the revisers had rendered this phrase on the same principle as they rendered 2 Timothy 3:16, it would have read thus: "All naked things are also exposed to the eyes of him with whom we have to do." What lank tautology that would be! As a matter of fact, however, the revisers have not changed the rendering in these two

instances, and therefore they may well be challenged for doing so in the other case.

4. Coming now to the translation of *kai* by "also," it will be seen that the word is made emphatic instead of merely connective, and in a way that weakens the whole sentence. It emphasizes "profitable" instead of the words which follow it, as if one should say, "All scripture is profitable for doctrine, but not essential."

We believe there is good authority for saying that in no Greek writer of any age can a single example be found in which *kai*, following an adjective belonging to the subject of the proposition, is made emphatic of another adjective belonging to the predicate. Heinrich quoted by Lange on this text says, "It would be no more arbitrary to leave out *kai* altogether than to translate it in this instance by 'also.'" But for a very full and satisfactory discussion of the matter, students may be referred to Tregelles' *Commentary on Daniel*, Bagster, 1852, pages 285-288, and *Remarks on the Revised English Version*, by Benjamin Wills Newton (Fellow of Oxford), Houlston and Sons, London, 1881, pages 5-34.

We have thought it unnecessary to say anything about the change of the word "all" to "every," for, although we believe that the former is perfectly correct, yet, as "every scripture" includes "all scripture," the one may be as satisfactory as the other.

Much more could be said about the King James rendering, but perhaps the foregoing is sufficient for the present. It is well to keep in mind also, however, that the King James rendering is written in the margin of the Revised Version, and the revisers themselves say that the "marginal renderings are such as are necessary and which the passage or the words fairly admit."

This article bears so directly on the present debate on the inspiration of the Bible that we copy it from an editorial in the June issue of *Moody Bible Institute Monthly*.—EDITOR.

Dr. Walter A. Maier, of Concordia Seminary at St. Louis, terms college professors who pride themselves on their atheism and make "wisecracks" at religion a real menace.

For Your Scrap Book

The Manger Child

Luke 2:12-16

Every cradle is holy, every baby, though laid in manger or in kingly cradle, has around it a glory like trailing clouds of sunrise. There are no slum babies born; there are no princely babies born; there are just God's babies born, and every cradle is an eternity come to town.

To be in love with the Babe of Bethlehem makes us in love with every baby everywhere. You poor mother! No need to pity her. Why, my heart, she has her baby. There are no common folks. If we are poorly neighboured, these folks we thought commonplace, these everyday facts, these birthdays at many folks' houses, these common children at play on common streets—these folks, since Jesus came and lay in yonder manger at Mary's breast, are God's uncommon folks.

There is a vast, a sweet equality at cradles. I have ministered first and last at many houses; I have gone to where sorrow had intruded before me; I have gone out with the unspeakable lament of broken hearts sounding in my ears, but I have only seen a woman stretching out her empty, vacant arms and hands for the baby that was and is not, and calling, "Baby! Baby! Baby!"

O Christ, by Thy common coming, like the other common folks, Thou hast sanctified birth and forever made human life sublime.

Where were you born? No matter, seeing we are all born for the morning light and the Christmas house and the great, sweet tomorrow.—*Bishop Quayle.*

The Power Behind the Ambassador

When the government sends an ambassador to accomplish some difficult and delicate piece of work, so long as he keeps strictly to his instructions, he knows that he is backed up by all the resources and power of the nation he represents. If he went simply as a private individual, he might well feel pow-

erless to affect the current of international politics, but when his nation says to him, "Surely I will be with thee," the case is entirely different. So it is with every worker whom God calls into His service. He goes to execute God's commission, and God Himself will undertake for him.—*Free Churchman.*

The Footpath of Peace

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—*Dr. VanDyke.*

Dare to Be a Daniel

He who dares to be "old-fashioned" in his faith is the true Christian hero. He is looked on with half-amused, half-pitying contempt by men of "advanced" views. He is dubbed a "mossback," a "traditionalist," and scoffed at as one who has yet to cut his theological eyeteeth. All this is hard to bear by a sensitive soul, and has the essence of martyrdom in it. But to "endure hardship" is one of the marks of a true soldier, and he who stands firm is entitled to the crown of heroism.—*Watchman-Examiner.*

The Realities in Religion

Can the toy be distinguished from the reality? Can the product of a fervent imagination be proved imaginary? Yes, if correctly tested. The doll baby can

weigh eight pounds, can roll its eyes and say mamma. It can even sing a hymn. But there is no mystery in its origin, no hope of its becoming an adult and no capacity in it for complete spirituality. The reliable test of true religion is the source, authority and reward of it. In those qualities are its reality. Therein it bears the witness of Almighty God. Anything less than this is a toy, and the use of it is play.—*Lutheran*.

The Germ of a Sermon

Jesus touched a loathsome leper, one who was not to be touched and apparently could not be healed. He healed him. This may be taken as symbolical of what God did in Jesus. Jesus was God in flesh; thus God touched the loathsomeness of the world. He manifested His mercy. He gave us cleansing. He calls for our faith.—*Christian Standard*.

The Difference!

They knew each other intimately. Said one, "I've been in the harness of this church for twenty-two years." "Yes," said the other, "and during that time you've worn out fifteen holding back straps and only one collar."—*Record of Christian Work*.

200 Anxious Mothers

One morning a notice appeared in a city paper that two young women without identification had been taken into a hospital from an automobile wreck at 2 o'clock. Before the paper had been out an hour two hundred mothers had telephoned to the hospital to find out if the women were their daughters. Two hundred mothers who did not know where their daughters were the night before. Two hundred mothers whose daughters had not returned home.—*Merle Tebo*.

The King's Answer

A story is told of a man who once asked an Eastern king if he could tell him how to avoid temptation.

The king told the old man to take a vessel brimful of oil, and carry it through the streets of the city without spilling one drop.

"If one drop is spilled," says the king, "your head will be cut off," and he

ordered two executioners with drawn swords to walk behind the man, and to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of oil. Then the king asked:

"Did you see anyone whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."—*Selected*.

Found Her Spectacles!

Some gentlemen belonging to a Bible Association called upon an old woman, and asked if she had a Bible. Very angry at being asked such a question, she said to a little girl, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the trouble, but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. On opening it, the old woman exclaimed, "Well, how glad I am that you called, and asked about the Bible; here are my spectacles; I have been looking for them these three years, and did not know where to find them!" Might she not be called a heathen? Certainly she was living like one, ignorant of the Word of God, and this arising from criminal neglect.

Sneering at the Hereafter

Have you ever heard any one say, "I'm not concerned about the hereafter, but tremendously interested in the present—I don't care about heaven, but I care a great deal about things right here and now?" That is as much as to say, "I don't care the snap of my finger about the water that comes bubbling out of the well, but I am certainly wonderfully impressed with the pump." Listen to me. The pump is a mighty important device when it comes to getting water for a famished man and saving his life, but that pump vanishes into insignificance when the water has filled the dipper

and the dying man is ready to drink. The pump is only valuable as it serves in obtaining water.—*Rev. M. B. Book.*

The Body of Christ

The physical body of Christ on earth was an instrument used to accomplish a glorious spiritual purpose. He took upon Himself the body of our sin in order to reach us. The church, the new body, is likewise an instrument. It is imperfect, marred. But ultimately He will present it to Himself a glorious body without spot or blemish or any such thing. Toward that magnificent consummation He works in and through His body, the church, and the offices of preacher and elder and deacon and teacher are not posts of honor, but means for functioning to develop this body and cause it adequately to discharge its functions.—*Christian Standard.*

Paul's Defeat

A famous preacher once said in a sermon: "Paul got the defeat of his life, not at Lystra where he was stoned, for he built a church there; not at Thessalonica, where he was mobbed, for he planted a church there; not at Philippi, where he was beaten with rods and put into the stocks, for he built a church there; not at Corinth and at Ephesus, where he was persecuted, for he built churches there; not at Jerusalem where he was torn by the mob, for he built a church there; but at Athens, where no violence was shown him, but where they were indifferent!" Here they had no real concern of the true Way of Life.—*Our Youth.*

The Secret of Contentment

A bishop who was contented and cheerful through a long period of trial, when asked the secret of his contentment, said: "I will tell you. I make a right use of my eyes." "Please explain." "Most willingly," was the answer: "First, I look up to heaven and remember that my principal business is to get there. Then I look down upon the earth and think how small a space I shall occupy when I am dead and buried. Then I look around and see the many who are in all respects much worse off than I am.

Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain.—*Gospel Minister.*

"I Know That You Know"

Matt. 6:32: "Your heavenly Father knoweth."

A little blind girl was carried by her father into a house and placed in the arms of one who was a total stranger to her. Contentedly she nestled her head on the breast of the stranger.

"Are you not afraid?" asked her father. "You do not know who it is that has hold of you."

"No," was the quiet reply, "I do not know; but I know that you know, and that is enough for me. So I'm not a bit afraid."—*The Sunday School Times.*

A Wise Answer

A young man in Massachusetts, when offered a package of infidel publications, is said to have made the following admirable reply: "If you have anything better than the Sermon on the Mount, the parable of the Prodigal Son, and that of the Good Samaritan; or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm; or on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."

Think Over These Statements

Ponder the following, see if you can accept these statements, and if you are ready to *act* upon them. Faith is *acting* in full confidence that God's promises are sure. God does answer prayer. Hold to that truth in the midst of any doubts that may suggest themselves to you. "Lord is nigh unto *all* them that call upon Him, to all that call upon him in truth." "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." When prayers seem unheeded, remember it is only "seeming." At such times, it is well to study one's self to see whether one is fulfilling the conditions of effective prayer. Avoid blaming or doubting God. Accept

the fact that either there is something wrong in your own manner of praying, or that God, in His wisdom, is planning something better than you can think or ask.—*Christian Standard*.

"What Is Your Life?"

Is the "outer man" practically in charge? Are you spending your strength "getting things?" For that is all the outer man can do. Yet the day is fast rushing upon us when the value of "getting things" will have passed. There comes the fateful day when the verb *to have* will have lost all meaning and value. And each will stand stripped and naked before God. Then it is that only the verb *to be* will have any value and meaning. What we are, and have become through grace, and how we have ripened into the image of God, will be all that matters, that retains any value. Then the short-lived "pride of life" and the puny pomp of man, that so fills the stake of life today, will have become the tragic memory of a pathetic blindness.—*Northcote Deck*.

Keep the Lens Clean

The human soul is a mirror on which the light of God shines, and only the pure mirror reflects the perfect image. Skillful artisans make the great object glasses with which the mysteries of the stars are disclosed. The slightest flaw or speck blurs the image, but with the perfect glass, stars unseen by any eye throughout the history of the world, are in our days to be discovered. It is a parable of the soul. Each film on the glass of character obscures the heavenly vision, but to the pure life, truth undiscernible by others breaks upon the reverent gaze, and the blessed vision is revealed to the pure in heart.—*The Challenge*.

Mountain Blossoms

I remember some time ago admiring the beauty of a friend's rhododendron bushes, when he said to me with a smile: "Yes, I used to be rather proud of them myself, but I lost conceit of them when some time ago I visited India, for there on the slopes of the Himalayas I saw the rhododendron as it ought to grow: no longer a shrub, but a forest tree, and

crowned with magnificent blossoms." So it is with us and Christ. We pride ourselves upon the attainments we reach in the little gardens of our own planting, but He would have us enjoy the rich sunshine and the beautiful summits of the great mountains, where abundant life is possible, and not the dwarfed existence with which we are too often satisfied.—*Sunday School Times*.

Peace and Good Will

Luke 2:14

Christ dignified the estate of childhood. He hallowed the cradles of the world. He made babyhood beautiful and divine. As He hallowed the grave by making it His temporary resting place, so He has made the cradle radiant by having lain therein.

He has also glorified motherhood throughout the world. He has put a crown of honour on every mother's brow. He has also glorified poverty. He was the only child ever born into this world who had His choice as to how He should come. He might have come, as did the first Adam, a full grown man; He chose to come a helpless babe. He might have come in all the pomp and pageantry of earthly kings, He chose to come in lowly poverty.

His cradle teaches us also, wherein consists true greatness? When He lay in that cradle, mighty Cæsar was on his throne! Where now are Cæsar and his throne? At Cæsar's name nations trembled; but that name and power and throne have perished. The empire of Jesus endures—it is the empire of undying love, and it will never perish. His name shall endure longer than the sun. All kings shall fall down and serve Him. The empire of love triumphs over the empire of power.

O, men and women, submit now to the sceptre of His love; kneel at His cradle and give Him the gold, the frankincense, and the myrrh of sincere devotion. Then rise to have peace in your heart, in your home, and in the social circles in which you move. At this glad Christmastide, let us settle all private and personal grudges and hates; let us forgive and forget; let us restore all sad estrangements; let us pray for peace in our own hearts and throughout the world.—*Robert Stuart MacArthur, D.D.*

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

The Uniqueness of Christ and the Mystic Gandhi. By P. V. George. The Malabar Christian Office, Tiruvalla, Travancore, So. India. 4s.; \$1.00.

We are glad to receive an autographed copy of this book from the author. It is a book that ought to be widely circulated, for it corrects many popular errors regarding Mahatma Gandhi's religious views. By a number of direct quotations from his own declarations, all of them properly documented, the author shows that Gandhi is far from being a real disciple of Christ. Of course, he approves of some of Christ's teaching, but does not look upon Him as the world's Redeemer. On the other hand, he proclaims himself a thoroughgoing adherent of the Hindu faith, saying:

Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount. . . . I do not consider idol worship a sin. . . . Cow protection is the dearest possession of the Hindu heart. . . . Cow protection is one of the most wonderful phenomena in human evolution. . . . The worship of the cow is the Hindu's unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the oneness, and therefore the sacredness, of all life. The great doctrine of transmigration, or re-birth, is a direct consequence of that belief.

Thus we see that Gandhi is far from giving up his belief in Hinduism to follow Christ and accept Him as Lord and Saviour. Mr. George's chapters on the uniqueness of Christ have much apologetic value. Christ made claims for Himself that only the Son of God could rightfully make. He also spoke words and performed deeds that prove Him to have been the Son of God incarnate.

Teamo: Poetical Works. By Edwin Nuland. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$1.50.

In the present case we must expose our ignorance. We cannot find the meaning of the word "teamo"—although we have consulted all our English dictionaries and even our Latin and

Greek lexicons. But "tell it not in Gath!" The book itself, as far as we can see, gives no clue to the meaning of the word. And what about the poetry itself? To our mind, it is of a mixed quality. Some of the stanzas possess real poetical merit, and are quite lyrical. There are thoughts here and there that are worth treasuring. But do not look for much rhyme and meter in these effusions. Modern verse, unlike the old-time lyrical poetry of Lowell, Longfellow, Whittier and Bryant, seems to pay little attention to the well-known laws of versification. In these poems the thought is sometimes clear enough, while in other cases it is quite obscure and elusive. It would seem that sometimes the author purposely leaves his thought in the land of ambiguity. If you want to make a study of this peculiar style of poetry, get this book, and see how you like it.

Money Power. By Charles A. Cook. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.

In itself money is not an evil. It all depends on how it is gotten and how it is used. According to our author, the old saying, "Money talks," is all right, if it talks in the right way. Mr. Cook has given us a stirring monograph on the right use of earthly possessions. There is nothing fantastic about his views, but there is a lot of common sense. He shows why money is so great a power in human affairs; he also depicts the peril and deceitfulness of riches. Money should be controlled by its possessor; he should not let himself be enslaved by it. There are good chapters on "Money sanctified and Christianized." Men should remember that they are only stewards of the Lord, and that ultimately the earth and the fullness thereof are His. All that is said about the use of money is Biblically based. Many apt quotations from writers on stewardship are given. Both extravagance and parsimoniousness are trenchantly rebuked.

Notable Confessions. By Rev. Theodore Walz. Wm.B.Eerdmans Publishing Co., 234 Pearl Street, N.W., Grand Rapids, Mich. \$1.00.

The author is the pastor of the Lutheran Church of Our Saviour in Cincinnati, Ohio, and has spoken very effectively over the radio. The chapters of this book reveal a deep insight into the sins of the human heart, and at the same time a clear insight into the way of pardon and salvation. Mr. Walz knows how to present the terrors of the law. No less does he know how to exhibit the comforts and blessings of the gospel. Through the law comes the knowledge of sin; through the gospel comes the knowledge of saving grace and power. In depicting the way sin sooner or later finds its victim out and brings about exposure, the author displays graphic powers of description. Take the case of Achan, as an example. The author describes notable cases of confession of sin, citing Achan, David, Peter, the Prodigal son, the publican, Judas and Paul. Then he depicts notable confessions of faith, enumerating Simeon, Peter, the thief on the cross, Thomas and Paul. Here is a very suggestive book, with many practical applications to the needs of people in these times of stress and distress. A graciously worded preface to the book is furnished by Rev. W. H. T. Dau, D.D., formerly president of Valparaiso University.

The Witness of Great Minds to Christian Verities. By Frank Shelby Groner, D.D. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$1.25.

With might and main and with cogent arguments and warm-hearted appeals Dr. Groner upholds the Christian verities. It is gratifying to note that a man occupying his important position stands so firmly for the evangelical faith, nothing wavering, giving no quarter to unbelief or Modernism. He is the president of the College of Marshall, Marshall, Texas, which is a Southern Baptist institution. Dr. Pat Morris Neff, President of Baylor University, Waco, Texas, has written an appreciative introduction to the volume. Dr. Groner cites the sayings of some infidels to the power of Christianity, showing that they are not always as sure of their own position as they seem to be. Then he

gives the testimony of many outstanding scientists, philosophers and literary men to the verities of the Christian faith. The first chapter gives the title to the book. The chapters that follow are just as convincing. Dr. Groner is a trained lawyer, as well as a Doctor of Divinity, and had some years of practice in legal courts, and this experience helps him to present the case of Christianity with lawyer-like force and precision. His essay on Christ as "The Sinner's Advocate" is one of the most impressive presentations we have ever read. He shows that Christ never lost a case that was put into His hands. Dr. Groner upholds the virgin birth of Christ (p. 75) and the vicarious atonement He wrought upon the cross (pp. 59, 60). Everywhere he accepts the Bible as the Word of God and the ultimate authority in matters of faith and practice.

Three Indian Chiefs. By Rev. A. M. Grussi. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$2.00.

A good story, with plenty of movement, some thrilling adventures, imparting some real historical information, and teaching some good moral and religious lessons, is certainly worth reading. Well, such a story is the one now before us. It is located in North Carolina in the time of its early settlement in the years from 1586 to 1892. Look up the map of the said state and find Albemarle Sound, the Roanoke and Chowan Rivers, and the city of Columbia, and you will find the *locale* of the story. It portrays a great deal of Indian life and Indian character in an informing and realistic way. The idioms of the Indians, put into English, are cleverly set forth. The contacts of the Indians with the white settlers, some of them beneficial and others very harmful, are vividly drawn. The author describes the baleful effects of selling "fire water" to the Indians, showing how unscrupulous were the liquor traffickers in those days, just as they are today. A beautiful Indian romance enhances the interest of the story. It shows again that "the course of true love never runs smooth." Still, in the sequel "poetic justice" is meted out. Every enthralling story must have some villains in it, and this has several very unprincipled ones, who make a lot of trouble. But there are quite

a number of noble characters who are well delineated. The only criticism we have to offer is that there is some Roman Catholic propaganda in the story, with some disparaging reflections against Protestant missionaries. Here the author displays a good deal of bias, which is the only thing that mars his otherwise excellent story.

Studies in the Epistle to the Hebrews. By George Henderson. G. F. Vallance Publisher, Barkinside, Essex, England. 2s. 6d.

The letter to the Hebrews is a wonderful part of God's Word. It is impossible, judging from its holy teaching, that it could be a merely human production. No man could have ever developed such thoughts without divine inspiration. Dr. Henderson reveals much of the glory and wonder of this epistle. He analyzes its contents in a finely articulated way. He shows how the Old Testament promises, prophecies and types were all fulfilled in Christ. Hence those types are no longer necessary. When the antitype comes, the type is naturally done away, just as when the kernel is produced, the shell is no longer needed, much as it was needed before. Our author stands firmly for the divine inspiration of both the old and New Testaments. The fact that the ceremonial law of the Old Testament was laid aside by the coming of Christ does not mean that it was not divinely instituted; it simply means that, when it had served its purpose, it was replaced by its divinely appointed successor, the New Dispensation and the New Covenant in Christ. Dr. Henderson has given us a very useful and uplifting interpretation of a wonderful portion of God's Word. By the way, he believes that Hebrews is a Pauline epistle, and gives good reasons for his opinion.

Sermon Outlines for Gospel Preachers. By Gavin Hamilton. G.F.Vallance, Publisher, Barkenside, Essex, England. Paper, 1s. 6d.; Cloth, 2s. 6d.

First, it needs to be said that Mr. Hamilton was soundly converted. For that reason he can truthfully say that his outlines are intended for *Gospel* preachers. We hope that liberalistic preachers will also secure and read them, and thereby derive spiritual help from them; but we can assure them that

they will derive no benefit from these outlines if they intend to keep on preaching modernistic discourses. The author is loyal to the Bible. Hence he has a real gospel to proclaim—the gospel of the incarnate, atoning, resurrected and ascended Son of God. We believe that sensible gospel preachers can use these outlines for suggestion and yet avoid the sin of plagiarism. If some of them should be used verbatim, why not frankly give the credit to Mr. Hamilton for the outline, while the filling in is the preacher's own?

The Bible of the Expositor and the Evangelist. Old Testament; Vols. 15 and 16. By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. \$1.00 per volume; postage 15c.

In his fresh and stimulating way Dr. Riley, in these two new volumes, deals with the prophecies of Ezekiel and Daniel. As usual with Dr. Riley, we have here an admirable union of exposition and application. In the book on Ezekiel the reader learns what is meant by "our living creatures" and the "wheels within the wheel," while at the close of the chapter he reads:

"God knows best what is best for me; Why should I worry or anxious be?"

Dr. Riley rejects emphatically the liberalistic theory of the late date of the prophecy of Daniel, and upholds the historical and predictive character of the book. His interpretations of the visions of this prophet are very interesting and satisfactory. It is amazing to note the amount of work Dr. Riley is able to accomplish and yet retain his strength and vigor. And much of the work he turns out requires deep and technical research. His forty volumes on the Bible will, when they are completed, prove a monument to his industry, as well as his devotion to the plenary inspiration of the holy Book.

His Own Received Him Not, But. . . Donald Grey Barnhouse, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, \$1.50.

The title of this book is somewhat enigmatical, and you must read a little while before you are able to see the force of the adversative conjunction "but". The title is part of John 1:12. The rest of it is, "As many as received Him, to them gave He the right to become the sons of God, even to them that believe

on His name." Based on this verse, and other passages of Scripture, the author holds that our Lord had two missions, one to the Jews as their Messiah, the other to the Gentiles as their Saviour. When the Jews rejected Him as their King, He changed His plan, and turned to the Gentiles, and offered them salvation through simple faith in Him as the Redeemer. The author believes that this view furnishes a key to the explanation of the God's plan of redemption and clears up many apparent difficulties in the Bible. We hardly feel competent to pass judgment upon this view, as it is somewhat different from the view we have always held. However, we are in thorough agreement with Dr. Barnhouse in his Bibliology—that is, his doctrine of the Bible. We certainly endorse the following statement: "One of the proofs that the Bible is the inspired Word of God is that there is no possibility of exhausting it. Each succeeding generation finds the Word as fresh and new as though it were just written."

His Unchanging Word. By William Evans, Ph.D., D.D. American Sunday School Union, 1816 Chestnut St., Philadelphia, Pa. 50c.

Here is a book of golden merit. It is a joy to the evangelical believer. It contains a survey of the Bible, and shows the reader how to master its inexhaustible contents. It is divided into lessons, and is primarily designed for use in the Christian education courses of the American Sunday School Union and for advanced courses in Daily Vacation Bible Schools. For these purposes it is excellent. But it is also good for everybody who wants to know the vital matters about the Bible. The problems of the inspiration, authenticity and canonicity of the Bible are briefly but ably discussed, and prove to be very satisfactory. It is one of the best books yet published on the question, "How we got our Bible." The problem of the Apocryphal books is answered in a satisfactory way. On this subject the author says:

"The Apocryphal books are sometimes referred to as 'the lost books of the Bible.' That is a misnomer and is misleading. They never were considered as being in the Bible, and therefore could not be considered as lost Bible books. Nor is it right to speak of them as 'lost,'

for scholars have always been able to put their hands upon them at any time."

People who may be troubled by the so-called "results" of the negative Biblical criticism should read this book by all means, and have their faith re-established. Part II, which shows how to master the Bible, is no less valuable than Part I, which has such great apologetic and practical merit. Get this little-big book, and see how reasonable it is to believe in the plenary inspiration of the Bible.

The Service of Christ. By David Christie, M.A., D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.25.

To write racy, cheerily, and encouragingly about the office of the ministry, without being cynical and cutting, is a real accomplishment in these days, but that is what Dr. Christie has done in this delightful book. He quotes this from Dr. Goodwin: "Despise not the ministry, for God had but one Son, and He was a minister." The book bristles with fine epigrams and wise sayings. He puts it thus: "Then fulfil your ministry. You are not commissioned to do anything for any man apart from making him a follower of Christ. For that commission nobody is fit, whatever be his gifts, who has no first-hand knowledge of Christ." Still, we regret to have to qualify our endorsement of this book, for here and there you will find certain modernistic statements that do not seem to be in harmony with the full evangelical view. What he says about Christ's attitude toward the Old Testament (pp. 48, 49) is certainly wrong when collated with all He said. But there is much, very much, that is helpful in the book if one reads it with discrimination.

Epistle Messages: Sermons on the Epistles. Vol. I. Edited by Rev. Hermann F. Miller. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. \$1.50.

These are vital sermons on vital themes. They treat the Epistles of the Christian Year from Advent to Trinity Sunday. Not all of them are expository, nor of a very homiletical character, but rather seem to partake of the character of religious essays; but all of them are spiritually suggestive, Biblically based and Christ-centered. Seven outstanding ministers of the United Lutheran

Church have contributed sermons to this collection. Instead of asking a large number of preachers to furnish one sermon each, the editor has given greater unity to the sermons by asking only a few ministers to furnish a number of sermons on consecutive pericopes. What Christ means to human thought and life is one of the chief emphases of these messages. Doctrine *per se* is not outstandingly stressed in most of them, but one can truly say that all of them are based impliedly on the evangelical doctrines of the Christian faith. No attempt is even made to explain the doctrine of the Trinity in the sermon for Trinity Sunday; but the fact of the trine God is accepted on the testimony of Christ and the Holy Scriptures. We have no criticism to offer on these excellent spiritual and practical messages; but we believe that what might be called *typical* Lutheran sermons on the pericopes would be more explicitly doctrinal without losing any of their practical value.

For Christ and the Kingdom. By William Malcolm Macgregor, D.D. Fleming H. Revell Co., New York; also London and Edinburgh. \$1.

The sub-title of this truly stimulating book is more descriptive: "Some Chapters on the Christian Ministry and the Call to It." Dr. Macgregor is certainly qualified to write helpfully on the Christian ministry. He was licensed to preach in 1885, is now Principal of Trinity College, Glasgow, Scotland, and has for many years been engaged in training young men for this sacred calling. This is a copy of the dedication of his book: "To my colleagues and my students of yesterday and today, in grateful affection." You might say that the motto of his book is, "No man taketh this honor to himself but he who is called of God" (Heb. 5:4); for Dr. Macgregor believes that the true and effective minister of the gospel is divinely called. In his engaging chapters he treats of the variety in the minister's calling, says that it is both a vocation and a profession, shows the need of adequate training, depicts graphically the character required, writes suggestively about the minister's devotional life, points out his chief business, and describes the goal of the ministry, namely, the kingdom of God. Concerning the men whom he has helped

to train for the ministry, he quotes St. John with evident feeling: "I have no greater joy than to hear that my children walk in the truth." A very helpful book for ministers, while people who are not ministers may also read it with much profit.

Ministering to Boys and Girls. By A. B. Bunn van Ormer, Ph.D. The Lutheran Literary Board, Burlington, Iowa. \$1.50.

The author of this book is very successful in preaching to children. On Sunday mornings, before he preaches to his regular congregation of adults, he preaches a brief sermon to the boys and girls. This book describes in detail how he conducts these services, how much he organizes his junior congregation, some psychological facts to be kept in mind, the use of analogies in teaching children spiritual truths, and other matters of importance in ministering to children. In the second part of the book thirty-three children's sermons are presented to illustrate his method of talking to his boys and girls. A blackboard is used very effectively. Other concrete methods are often employed, and the children are encouraged to take a part in the services. A pastor who shows such a deep interest in the children of his parish will surely influence them for good. They will learn the saving principles of the Christian religion, will ever remember their childhood instruction, and always have respect and love for the church and its pastor. Such early religious impressions will never be erased from the minds of the children. We give the book our hearty commendation.

This Grace Also. By John E. Simpson, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.00.

As may be surmised from the title, this book is a manual on Christian giving. It is arranged for study purposes. The whole subject of giving to the cause of Christ is canvassed in an interesting and thoroughgoing way. The chapters treat respectively of the following subjects: The Biblical background of giving, giving as an act of worship, the tithe in the Old Testament and the New, princely givers, the need of cultivating "this grace also." The author advocates the tithe as a good guide for giving,

but it is not to be regarded as a legalistic requirement. Some people should give more. Most people can give that much. The book is an admirable treatise on the grace of giving. If its principles of stewardship were carried out, the benevolences of the church would be abundant, and the kingdom of God would be advanced much more rapidly.

Additional Literary Notes

IN the issue of this magazine for November, 1932, we published a somewhat extended review of Dr. Joseph Stump's treatise on Christian theology bearing the title, *The Christian Faith: A System of Christian Dogmatics*. It will be remembered that we gave it a strong commendation, because, besides its many other merits, it is so upstandingly Biblical and evangelical. There is not a sentence in it that is not sound in doctrine, or that leans toward the liberalistic cult of the day.

Now comes along a reviewer in *The Christian Advocate*, New York, a leading Methodist paper, which sharply criticizes Dr. Stump's work. And on what ground? Well, we will quote the review in order that our readers may see for themselves what a modernistic and un-Methodist position the said reviewer takes. He says:

Perhaps one must be within the Lutheran community to appreciate such a system as this; yet it is difficult to believe that Lutheranism as a whole has been so untouched by modern biblical and doctrinal study as is here implied. And it is rather sad to learn that young men are being prepared for the Christian ministry on the basis of a theology so rigid, so literalistic and so unimaginative as this. Having delivered our soul as to certain parts of the contents of this book, we are constrained to add that, to those who can accept its point of view, the book will appear to be an admirable piece of work. Its arrangement is logical; the style is simple, terse and clear; and there is not a single doctrinal question on which it has not something to say. This makes it more unfortunate that the author was not able to rid his mind of purely traditional ideas, and produce a statement of Protestant theology which would have had reference to the needs of the twentieth century.

Well, you see the liberalism sticking out of nearly every sentence of this piece. When the writer uses the term "literalistic" in the disparaging way, we know just what he means and where he

stands: he means that he does not accept the Bible as the Word of God throughout and at its face value, but accepts only what suits him and rejects the rest. Yet the Methodist Church requires of its ministers and people that they hold the Scriptures of the Old and New Testament to be the inspired Word of God, while its ministers promise at their ordination to uphold and defend this position.

The critic thinks it is hard to believe that "Lutheranism as a whole has been so untouched by modern Biblical and doctrinal study as is here implied." We know just what he means by that statement. He means that he has gone over to the negative Biblical criticism. But his assertion implies that he himself has remained "untouched" by the many scholarly works that have been issued from the days of Orr and Robertson and Cave down to this very year in opposition to the school of rationalistic critics. Has he no knowledge of Finn, Griffiths, Piltner, Yahuda, Duncan, Wilson and a score of others? With Dr. Stump the case is different: he proves in his work that he is posted on both sides of these critical questions, and yet he remains steadfastly evangelical.

The reviewer complains that Dr. Stump's theology is "so rigid." We do not think it is rigid at all. It is just as mobile and satisfying as is the teaching of the Bible itself, and is adapted to all the varied needs of the human soul; while, at the same time, it steadies and stabilizes one's Christian faith and life. What kind of a system of theology would pliant and elastic Modernism produce? We fear it would be very wavering and uncertain.

Neither can we agree with the critic when he says that Dr. Stump's system of doctrine is "so unimaginative." We believe that evangelical theology develops, calls out and requires the imagination, and at the same time properly controls it. We fear that Modernism is built too much on unregulated human imagination.

We are glad for the few words of commendation that the reviewer gives to Dr. Stump's volume, which is certainly written in a "simple, terse and clear" style; but we cannot join him in his subsequent criticism. He thinks that Dr.

Stump was "not able to rid his mind of purely traditional ideas." If to be loyal to the Bible is to hold on to "traditional ideas," then there surely is merit in such a position for any true believing Christian. Let the critic point out a single doctrine in our theologian's book that is not clearly taught in the Holy Scriptures. He upholds the Biblical doctrine of the Trinity, of the person and work of Christ, of the future life. Does not the reviewer accept these plainly taught Biblical doctrines?

The discerning reader will note that the critic states his objections to Dr. Stump's treatise in very general modernistic terms; but he does not specify a single doctrine regarding which our theologian goes wrong. What are some of the doctrines that the reviewer himself does not accept? Let him be specific; then we shall be able to see whether he is loyal to "the faith once for all delivered," as is the Methodist Church in its doctrinal basis.

In conclusion, our advice to the reader is: Get and read Dr. Stump's work, and see for yourself that it is a well-written, interesting, logical, Biblical and up-to-date system of Christian doctrine. It is published by The Macmillan Company, 60 Fifth Ave., New York. Price, \$4.00.

The Concordia Publishing House, St. Louis, Mo., has issued a beautiful cloth-bound booklet with the title, *Now I Lay Me Down to Sleep*, which comprises brief prayers in prose and verse for children. Here are prayers for morning and evening, before and after meals, before and after church service, in cases of sickness, etc. It is a beautiful little book. Sir Joshua Reynolds' picture of little Samuel at prayer embellishes the front cover. It is tinted most attractively. This booklet ought to be in every home. Price, 25 cents.

There certainly is much difference of opinion among Christians regarding the Millennium. Here we have a tract, entitled *The Millennium and the Bible*, written by Rev. L. A. Heerth and published by the Concordia Publishing House, St. Louis, Mo. It is written with much ability. All the passages of Scripture relative to the second coming of

Christ are carefully and, in most cases, critically examined, and the author comes to the conclusion that the Bible does not teach the pre-millinarian doctrine, but that the thousand years of Rev. 20 refers to the blissful condition of believers who have gone to their reward in heaven. However, the author does believe in the visible coming of our Lord at the last day to judge the quick and the dead and to establish His reign of righteousness for ever.

It is well for a scientist to know the Bible and what it teaches on vital matters. Such a person is our friend and contributor, Dr. W. Bell Dawson. A valuable tract has been published for him by Pickering & Inglis, 14 Paternoster Row, London, E. C. 4. Its title is, *How Can a Just God Forgive Sin?* The prices are: One penny per copy; 10 copies for one shilling; 100 copies for 7s. 6d. It is No. 15 of a series of booklets known as the "God's Way Series." While Dr. Dawson does not go into the theology and ethics of the atonement, he shows clearly from the Scriptures that God cannot be a just God and merely forgive sin and save the sinner out of hand, or by a mere arbitrary fiat; for that would undermine the moral government of the universe; therefore an adequate substitute for man's transgressions must come forth to take the sinner's place. That Substitute was Christ. Thus God can be just and yet the justifier of the sinner who accepts Christ as His Saviour.

Some Modernists want to make what they call "the consciousness of Christ" the seat of authority in matters of religion. To this claim the late Dr. W. H. Griffith Thomas made this apt reply: "The seat of authority cannot be the consciousness of Christ, to which we have no access, but only the record of that consciousness which we find in the New Testament."

Conservative books and periodicals from England tell us about a great and scholarly work by Prof. A. S. Yahuda, which is entitled *The Language of the Pentateuch in Its Relation to the Egyptian*. At this writing we have not yet seen the book, but are informed by reliable persons that it is a very scholarly

treatise, while at the same time it upholds the historical character of the Pentateuch. We quote from the recently published book, *Christ or the Critics?* by C. W. Hale Amos, regarding Dr. Yahuda's work:

On linguistic grounds this eminent scholar and archaeologist has borne arresting testimony to the unitary character of the Pentateuch. He deals in this particular work with the Genesis records of the patriarchs and the Exodus narrative of Joseph, and shows convincingly that "acquaintance and most intimate familiarity with Egyptian life and language are apparent to the fullest extent throughout the whole of the narratives." Such new light, thrown on the whole of the first five books of the Bible, "makes for the integrity of the Mosaic writings," advances undoubted evidence for their traditional date, and leaves the Wellhausen theory routed at its most vital point—the linguistic question.

It is a strange thing that the supernatural seems to be so repugnant to many of the Modernists. Wherever that element is introduced in the Bible these critics make botchery of it. Every time they try to explain away the miraculous, and substitute a naturalistic explanation. Here is a case in point which is found in one of the denominational Sunday school lesson helps. The writer is trying to describe the last plague that came upon the Egyptians as depicted in the book of Exodus:

Last of all came the terrible, mysterious plague that carried off the strong young men of the land. It may have started in the slums of the slave quarters, like infantile paralysis in crowded sections of Brooklyn. They are God's punishment on people for allowing unsanitary and poverty-stricken areas. . . . The temperate and moral lives of the Hebrews made them apparently immune to the plague.

Let the reader compare this attempted explanation with the narrative in Exodus. The last punitive visitation did not carry off "the strong young men," but destroyed the first-born, whether they were young or old. It was no disease, like infantile paralysis, but was a direct punishment from God, destroying all the first-born in a single night. Instead of the people of Israel being spared on account of their better sanitary conditions, they were saved because they sprinkled the blood of the paschal lamb on the door-posts and lintels of their homes. The Modernist will take any liberties with the Biblical records in order to explain every event on

a naturalistic basis. Miracles are the objects of his vehement dislike. Yet if there never were any miracles, we have no special revelation from God, and so are walking in darkness.

"It is evident," says a writer in the *Sunday School Times*, "that Paul's 'concepts' were not borrowed from Greek religious philosophies nor from the Torah." Paul himself claims that they came to him by divine revelation. Read (Eph. 3:3-7; *Centenary Translation*):

You have heard how, by direct revelation, the secret truth was made known to me, as I have already briefly written you. By reading what I have written, you can judge of my insight into that secret truth of Christ which was not disclosed to the sons of men in former generations, as it has now been revealed by the spirit to His holy apostles and prophets, namely, that in Christ Jesus the Gentiles form one body with us [the Jews], and are co-heirs and co-partners of the promise, through the Gospel. It is of this Gospel I became a minister according to the gift of the grace of God, bestowed on me by the energy of His power.

Is that plain enough for the Modernists to grasp? If Paul's "concepts" were borrowed from the Greek philosophies, or anywhere else, then he told a falsehood when he said he had received them by direct revelation from God.

We have received the report of the annual meeting of the Association of Baptists for Evangelism in the Orient, Inc. This association stands firmly for the plenary inspiration of the Bible and for all the fundamental doctrines of Christianity. It has "recently gone on record as repudiating *in toto* the Laymen's Foreign Missionary Inquiry," which its members believe to be a betrayal of the faith of all born-again Baptists. Persons who want to read the said report, and see how stalwartly this association upholds the evangelical position, should address Mrs. Henry W. Peabody, 705 Schaff Building, Philadelphia, Pa.

In the May number of this journal (pp. 267, 268), under the caption, "A Telling Fact," we contended that the existence of parasites deals a knock-out blow to the theory of evolution. We could not then recall in which of our numerous readings we had seen the argument stated. We are now reminded that Dr. W. Bell Dawson referred to the

matter in his article in this magazine for December, 1932, p. 618. We repeat a paragraph from his compelling argument:

Indeed, the time has come to challenge the idea that what is simple was necessarily earlier in the world than the more complex. Since the discovery of disease germs, this idea is plainly contradicted in that region of investigation; because these germs could exist only after the higher animals on which they prey came into being.

Anent our statements regarding parasites, the following is quoted from a personal letter from Dr. Dawson:

The fact you refer to did indeed strike me as "telling," in my study of bacteria which I went into in preparing what I wrote. It is all the more forceful, because the statement I make applies not only to parasites, but also to other classes of bacteria which are helpful to plants in enabling them to assimilate nitrogen, or to animals in aiding digestion; and such bacteria could not have existed prior to these higher types, as they are mutually dependent. . . . I am pleased that you refer to this matter again, as it deserves consideration.

Relative to James B. Tannehill's article in the May issue of this magazine (p. 237), he sends us the following self-explanatory letter:

I received a letter from a minister who thought I was mistaken in giving Terah's age in my chronological table as 130 years when Abram was born, as Gen. 11:26 mentions 70. Verse 32 of this chapter, taken with Chap. 12:4 and Acts 7:4, shows us that, when Terah died, aged 205, Abram was 75, or 130 years younger than his father. I thought you might mention this in a line among your notes for fear that others might be led astray.

Reference has been made several times in our comments and notes to Professor A. S. Yahuda and his scholarly researches into the relation of Egyptian and Hebrew. His studies lead to the confirmation of the historical character of Genesis and Exodus and the sojourn of the Israelites in Egypt. He has been led to the conclusion that the negative Biblical critics are in error in putting the Biblical accounts in the category of mere legend and folk lore. Dr. Yahuda's monumental work is now available. It comprises a large volume, crown 4to, 364 pages, and may be ordered from the Oxford University Press, 114 Fifth Ave., New York. Price, \$8.00. Of this treatise the advertising circular of the publishers has this to say:

It deals in the first part with the Joseph and Exodus narratives, showing that they distinctly reflect the conditions of an Egyptian environment, and exhibit a clear linguistic relation with the Egyptian. In the second part it shows that the stories of Genesis and some of the patriarchal portions are, to a very large extent, permeated by Egyptian elements and ideas, notwithstanding the undoubted existence of Assyro-Babylonian elements of an earlier period. Incidentally there emerge many new facts which throw new light on the creation, the situation of the Garden of Eden, the Flood, the Tower of Babel, and names of the Patriarchs and Moses, and on other features of Genesis.

Now, put in plain language, what is the apologetic value of these researches and discoveries? Simply this: The presence of many Egyptian words, phrases and proper names and of much Egyptian coloring in the narratives in Genesis and Exodus prove that those narratives must have been written during the sojourn of the Israelites in Egypt, or soon thereafter, and by some one who was familiar with the Egyptian language and customs. Had the writing been done centuries later, as the negative critics hold, there would not have been these many Egyptian touches. These facts, therefore, give the Biblical narratives a "local habitation and a name," and thus tend to establish their historical character. They furnish strong evidence that Moses was the writer of the Pentateuch. They demolish the documentary theory of the composition of the Pentateuch, as well as the theory of its late date. Thus the conservative and evangelical view of the early books of the Bible is maintained.

One of our ministerial friends has gotten hold of a unique idea, and a very good and practical one. We refer to Rev. Hurd Allyn Drake, D.D., pastor of the First Presbyterian Church, Kokomo, Ind. He has prepared a pad for keeping funeral memoranda. It has spaces for recording all the items that are needed for the proper conduct of funeral services. The sheets are arranged in three colors. One sheet is for the pastor, one for the family and one for the funeral director, so that all three parties will be put in possession of the same data. Dr. Drake's plan is a very useful one. The pad is published by The Kelvie Press, Kokomo, Ind. Price, \$1.00.

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New, but cover soiled a bit books—Christ and His Religion, *Reid*, cost \$1.50—50c; Pulpit Bible Reading, paper, cost 25c—10c. Feathers for Shafts, paper, cost 25c—10c; *Nature and Culture, Rice*, cost \$1.00—50c; *The Church in Modern Society, Ward*,

cost \$1.00—50c; Christ, His Nature and Work, a symposium, cost \$1.75—90c. Sent prepaid. These are really shelf-worn books, but perfect inside. Boyer, Reading, Pa.

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